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WRITINGS AND ADDRESSES OF AUSTIN CRAIG

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Austin Craig.

Writings and Addresses
of
AUSTIN CRAIG

(Volume Second)

Edited by
MARTYN SUMMERBELL,
President of Starkey Seminary

THE
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Dayton, Ohio

IN some—yes, in most—respects Dr. Craig differed from all other men I ever knew. It would seem that nature and grace contributed liberally to his make-up. His tall, angular form seemed designed for western frontier life, yet the spirit in the man fitted him to be an angel. He was large-hearted and generous, even-tempered and kind, tender and loving as a woman. And then what a large and social nature he possessed! What lengths, breadths, and depths of humanity! His beaming, sweet face was the sign manual of his heart, so that his presence among us was an inspiration and a kind of unspoken benediction. Did you ever think, dear friends, when he was in your presence with that benign and heavenly countenance that he resembled the Divine Master as He appeared when upon the earth? I must confess that I have often thought so. In view of these things is it strange that the friends of the Christian Biblical Institute should give it the cognomen of the "School of the Prophets?"

—David Clark, at the dedication of the monument to Dr. Craig, at Stanfordville, N. Y.

A FOREWORD

TWO years it is now since the writer enjoyed the privilege of preparing the First Volume of the "Writings and Addresses of Austin Craig."

A persistent demand for other writings from the pen of our distinguished educator and friend has led to the collection of further material and the issue of this. the Second Volume.

Like the First it will show the characteristic directness and lucidity of a great teacher, and it will preserve in convenient form thoughts and good counsel for the profit of the general reader; and we trust it will prove particularly helpful to the young minister, who is on the threshold of his career.

In a way the personality of the speaker, his eye beaming with humor and good-will, and his charming smile, will be wanting; but in his own language and familiar turns of expression his friends will readily recognize the scholar, the Christian leader, and the man.

The world lost much in his leaving it, but that so much of his ripest thought remains is our good fortune.

MARTYN SUMMERBELL.

Lakemont, N. Y., August 15, 1913.

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I

THE STORY OF THE WORLD

WE purpose to tell the story of the world in the light of the testimony of the Word of God. Of course we can give but the merest sketch.

There is no interest of humanity that is not found in the Bible. But in order to understand what is in the Bible we must first consider what is its great central object. As there is a particular object in a great painting, around which all else centers, so the one great interest of the Bible is to be sought, and so the world's great interests cluster around the Bible, as the great central object.

Necessary to this survey of world history is an outline of the geography of the world.

Asia is the cradle of the human family. Previous to the composition of the record all world history was confined to Asia.

The division of the continent of Asia and Europe into North and South by the great wall of mountains gives us the north and the south races, with their particular and different characters. The great changes from high to low lands make corresponding changes in climate, productions, occupations, etc., all of which exert an influence upon character. In some parts there are cultivated peoples; in others there are barbarians, who have always been such, and always must be such, as long as the world remains constituted as it is. There is a great inland people which will always be

rude from very necessity. There is north and south in history, as there is in geography. God has thus made the world so that they cannot come together till their course westward shall bring them to those places where they may come together.

There are two civilizations in history, the Eastern and the Western. That of the East is very old. There was civilization in Asia while Europe was tenanted by barbarians. China and India are two nations of great antiquity.

The influence of the sea upon civilization is important. Those nations who have settled upon the sea are held in the arms of civilization.

This is our plan of study. We shall begin in the Book of Genesis, and in the tenth chapter of the book in particular. Here we find the beginning of world history. This is the oldest history of the world. Herodotus, the father of history, began to write about the time of the close of the last books of the Old Testament canon. It was only twenty-three hundred years ago that the father of history went gossipping about, telling those stories of what he had seen. European history is modern. The Greeks belong to modern history. Asiatic history is ancient.

The unity of history is of great importance, and unfortunately it is a subject that has generally been overlooked. The spirit of it is in that grand utterance of Paul given on Mars' Hill, "God hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation: That they should seek the Lord, if haply they might feel after him, though he be not far from every one of us." (Acts 17:26, 27.) God knew when He made the world

what he was about to do. He had made places for the different nations. He made Greece for the Greeks, and the British Isles for the English; and there is a Divine Providence in all these things. The unfolding of history is listening to the footsteps of God. In the study of narrow views of history we are so completely enwrapped by the self-will of man that we lose sight of God. How the works of one little man fill our minds! We need to correct these contracted views by taking a survey of all the ages. How small the greatest of men appear when we see the great work of divine love to man!

We begin the study of the world when there were possibly but about two millions of people; and yet there were nations. It is hard for us to think of the account in Genesis as being the history of the world, since we are so apt to think of the masses which now live upon the earth. We must think of it as being shrunk back. Before we read the Book of Genesis we need to consider what the world was then. This it is difficult to do. We need, as it were, to put on a new soul, or rather, another soul, that we may be able to go back into the past. We must make the transition if we would come at it in the right manner. Let us fall back. We may think of our own country; what it is now, and what it was at first. And so we may go back to the times spoken of in the Bible. Thus we may get an idea of a nation as it was then. At first, perhaps, it was only a family or tribe. But it grows by its own blood, or stock, and is settled in its own country, which thus becomes the birthplace of the nation. It is not necessary that there should be forty millions of people to make a nation. It makes us think of Carlyle's remark about America, "Thirty millions of people, mostly fools." The

importance of a nation does not depend upon the number of its population, as may be seen by comparing the Hebrews with Chinamen. If there were but one zebra in the world, that family of animals would be in the history of the world. The importance of a nation depends upon its quality, the force of its spiritual character, its mind, and what it is able to do. We may trace the great nation back to the tribe, and the tribe back to the family.

Take the Hebrew nation back in that way and we find that at first it was all in Abraham.

The Book of Genesis is the oldest record of the world that we have. Moses was a historian. Ancient history is the record of the struggle between Shem and Ham: modern history is a record of the struggle between Shem and Japheth. The birth of Moses was Semitic; his education was Hamitic. His birth and education were part of his providential call.

Genesis begins with genealogy. The first thing to know of a nation or of a man is, what has God put into his blood? There is everything in this consideration. A man cannot understand himself without knowing something about his grandfather. This is a matter which has been neglected with us. We begin with the book of generations.

There are two great beginnings in the Bible; one in Genesis and one in John. In Genesis the world began; in John the beginning of God is referred to. Genesis contains all the great seed principles which have been developed into what the world now is.

All history begins with the family. Marriage is the first thing. The history of the world begins with marriage in Eden. History begins with what we write on the middle leaves of our Bibles. We at present make

little account of genealogy, but we shall think more of it one of these days. "These are the generations," (Genesis 10:1). We shall soon be looking up our family trees, for we shall want to know who our grandfathers were. Blood tells in men as well as in horses.

Let us keep in view the object Moses had in writing. At first he gives an account of the whole world. Then he narrows down to a particular family, a chosen people, whose history begins with Abraham. Of all men who lived on the earth we would like to know more of Jesus. Next, we would like to know more of the father of the faithful. Abraham is the father of three great religions. The Mohammedans think of him as much as we do. Before we consider his character in particular we must first take a general view of world history.

The Flood is a great event which demands our attention. Some have difficulty in finding water enough for the deluge. It seems as if the words, "the face of the whole earth," (Genesis 8:9), might mean all the known inhabited world. It might help some to picture the flood as having been partial. We think that the object of the Flood was to destroy the sinful world of people. Some changes in the region about the Caspian Sea cause some to conclude that the Flood was confined to that particular part of the world.

After the Flood, history begins again with the three great divisions of the human family. (Genesis, Chap. 10.) Scholars from Europe who came in contact with the ancient civilizations of India were astonished to find a logic older than that of Aristotle, and a language which showed itself to be a sister tongue to their own. Differences in language had for a long time been a problem. But about two centuries ago the remarkable

similarities of language were brought to light, and it was seen that all those nations could once understand each other. The science of comparative philology has done much toward discovering the unity and brotherhood of all mankind.

The Bible history begins with the threefold divisions of the human family which go out into seventy nations, and there are three great families of tongues. Why should there be these three grand divisions of nations and tongues? Is it because we are to have a threefold manifestation of the Divine nature in the world? Is it in correspondence with the threefold nature of man; heart, head, and hand, as we say? We do not know what it means. In the tenth chapter of Genesis we have an account of the three great families. How did Moses get this account? We think that he gathered it together from Noah's Bible, and Abraham's Bible, down through to his own time. It was the family record. These writings are not generally thought to be edifying, but they are really full of deep interest.

Let us look at some of these names. "Kittim" refers to the people of the island of Cyprus. We find names here which do not represent individuals, but peoples, or rather, nations. The term "isles," as it is in the Hebrew, means "maritime region." First, however, we should study the heads of the different families; Shem, Ham, and Japheth. "Japheth" signifies enlargment. He settled in the north and had the chance to spread out over a wide territory. From him came the nations of Europe. The Semitic race had the inland region. Ham's position was in the south. This tenth chapter of Genesis gives us the original names of seventy nations.

The natural way in which things are put in the Scriptures is to give the first place to that which is most important. Shem had the highest characteristics, which were spiritual. This is the spiritual law. Men would naturally put the first-born first; but God did not so choose. We consider Ham first because of his order in history.

The first thing to learn of any people is its geography. Ham occupied the southern, the most fertile parts of the earth. The first interest of man was agriculture. The first men would naturally seek productive places like the Garden of Eden, and there were three places in the earth which were like Eden in particular; the land of the Tigris and the Euphrates, the Jordan valley, and the valley of the Nile. In these regions the rich alluvial soil did nine-tenths of the work. But something more than agriculture is necessary for the highest civilization. There must also be commerce, so that nations may have intercourse and traffic with the world. The steps of progress are from the roving tribe to the settled state of agriculture, and from that to intercourse with other nations. A nation receives character from all with whom it has intercourse.

The Hamitic race had all these advantages. They had the trade of India, and controlled all the great sources of wealth. The trade winds were in their favor, and all the natural advantages of position and productions. They had control of the old-world commerce, and enjoyed the great opportunities of the world. They had the first seat of civilization. But their abominable idolatries and their cruel religion brought upon them God's war to save civilization to the higher spiritual interests of mankind. The true

country life is a thing of our time. Civilization was then confined to the cities, and those who lived in the country and had villas were denominated villains. Our term "villain," now an expression of reproach, is derived from the Latin *villa,* a village. The history of the Old World is the history of cities; and before the time when Europe began to be civilized the history of the world was almost the history of a few cities; of Babylon, Persepolis, Damascus, and Tyre and Sidon, which were practically one. Babylon was first in time. Then came Memphis, then Damascus, which is now four thousand years old; then Jerusalem, and afterward Alexandria.

From Asia we turn to Europe, which has two great cities of world importance; Rome, the city of imperial power, and Antioch, the great center of religious interest. We must not leave Athens out: it would be leaving out the brain of the forehead.

Babylon and Rome are too great to be classed with any others. They are the two chief centers of imperial power. Rome was founded in 751 B. C. The Roman empire of the West, which had Old Rome for its center, ceased about 476 A. D., after a career of more than twelve centuries. After the reign of the Caesars came the reign of the popes, so that Rome has had influence in history for all these centuries of ours. Babylon, which we might fitly call the Rome of Asia, was already fifteen hundred years old when Nebuchadnezzar spoke those profane words which lost him his reason and his power. Babylon was not built on a rock. The region in which it is situated is alluvial land, and is similar to the valley of the Nile. Time has wrought great changes in the face of the country there, as it has in Egypt. The great city was built of brick,

and much interest has attached to its ruins. The beginning of its history is here in the tenth chapter of Genesis, and the tenth verse. Nimrod was its founder. "Babel" is the same word as Babylon. We have the name in the Greek form, while the other is Hebrew. Nimrod was the inventor of empire, of the Napoleonic idea of the individual government of men by a power contrary to the principle which comes from the bosom of God.

Let us notice the position of Babylon. The Euphrates was the great highway of the world from north to south. The course of empire was not westward at that period, but naturally from the highlands down into the valleys, and the trend was southward. In this connection we should read what prophecy says against Babylon. There is a providential and inspired interest in those old ruins.

"They had brick for stone, and slime (bitumen) had they for mortar." (Genesis 11:3.) Bitumen will burn, and so will those old Babylonian remains of ruins. In biblical history the building of cities goes with evil. "God made the country, man made the town." The simplicity of life in the country is naturally favorable to purity, even if it is not so conspicuously favorable to politeness of manners.

The Tower of Babel was a monument of ambition and pride. They seem to have had the idea that God would in some way disseminate men throughout the world; and so Nimrod set up the military idea, which we get here for the first time.

"Nimrod began to be a mighty one in the earth." (Genesis 10:8.) Here is the beginning of the claim to rule by divine right. He was the inventor of the idea that might makes right. The history of Babylon

is the history of military power and of false religion. Nimrod was a hunter; and hunting was very necessary at that time. And that is the way that military power begins. It reminds us of our General Putnam and the wolf. Wolf-hunting was necessary for the protection of the sheep; and these hunting bands grew to be wolves themselves. They soon came to be the enemies of the people and ruled over them. Then they built forts, and lived as did the barons of the Middle Ages on the Rhine. And so Babylon came to be the great seat of empire and the center of false religion.

We are now prepared to speak of the subject of Hamism: not simply of Ham, nor of the Hamitic race, and yet of both, and more, too; for we wish to consider the general characteristics of a class of mankind. Babylon was the cradle and the throne of heathenism.

In this connection we have suggested the comparative history of religion. There has been of late a notion current that there is an element of truth in every sincere religion. Dr. Doellinger is the first man we know of who has written in that field. The idea which he sets forth is that there has been a providential leading in all the great religions. It is the same idea which Paul stated to the Athenians, when he said, "God hath made of one blood all nations of men, for to dwell on all the face of the earth." (Acts 17:26.)

The History of Babylon takes us back, as no other history that is outside of the Bible possibly can, into the twenty-third century before Christ. We are apt to have prejudices against ancient history, or rather perhaps against ancient races. Our self-conceit is such that we think of the English speaking peoples as at the tiptop of the world. This is one of our notions. I do not believe that it is a fact. One great advantage

of history is that in its study we are able to compare ourselves with others. We are inclined to think that Dr. Franklin invented lightning, and we make too much of our American inventions. The alphabet, which we can almost think was an inspired invention, was made by a burnt-faced race, the Ethiopian, by which also other great inventions were made.

"Cush begat Nimrod." (Genesis 10:8.) "Cush" was a people. Except Shem, Ham, and Japheth, there are no other individual names in this tenth chapter of Genesis, unless it be Nimrod. Those other names designate families or tribes. It was their natural way of speaking. We are not used to their figurative forms of speech. We must not forget that this is the record of the three divisions of the people of the ancient world, and that this account of the foundation of empire is given incidentally. Nations are natural divisions of people. Nations are of God; empire is of the self-will of man.

Babylon was built in the land of Shinar, and it was a mistake of historians to report it as built by the Semitic race. Our later historians now know that it was built by the Hamitic race.

Now if we compare the characteristics of the people of these three great races, we find that the Hamitic race was sensuous, the Japhetic race was intellectual and realistic, and the Semitic race was spiritual. Let us bear in mind that sensuousness is not necessarily bad. They were sensuous in that they lived in the senses. The influences of their climate and other physical conditions tended to develop in them traits that lay in that direction particularly. They naturally came to life early, and were forward in all material

things. They became familiar with a greater number of objects than any other people.

The powers of empire are those of physical force. Nimrod had that: but something else was necessary. The soldier might enslave the body, but as long as the mind was free the man was free. Education is a necessary power in holding even dominion over men. The priest always has greater power and influence than the soldier. Man always has had, and always will have the priest. Now Babylon as the center of false religion represents in the Scriptures the powers of darkness. It is Babylon against Jerusalem. Nimrod was the inventor of heathenism. It is impossible to take the full force of the first chapters of Genesis without a knowledge of what Babylon was in its influence upon the world. The religion of Babylon was an astral religion; the worship of the stars. The clear atmosphere and the impressiveness of the heavens drew them to the study of the celestial phenomena. It was the natural country for astronomical observation, and the Tower of Babel was particularly fitted for such studies, as it was more than six hundred feet high.

The two great centers of the Hamitic race were Babylon and Egypt. The corrupting influence of Babylon began in the worship of the heavenly bodies. The great modern Babylon was at Rome. The same controlling ideas were brought out there. Nimrod and Caesar were both deified and were the demi-gods of their times. They ruled by help of the soldier and the priest. The spirit of the Bible is opposed to these powers, and it records the great struggle of God against them.

We choose this word "Hamism" because it contains the whole idea and is easy to remember, while any

other term would be too limited. What we mean by the use of the term is to designate national characteristics, precisely as we may speak of Hebraism, of Hellenism, and of Romanism. These terms are helpful in designating the particular characteristics of races. So we employ the term Hamism.

The ancient world had three races, as we have seen, and we still have our eye on the tenth chapter of Genesis.

The better to understand the conditions and relations of those ancient races, we will represent them by the different races of Europe which are nearer our own times, the four great races which poured into Europe when it seemed that their time had come; the Greek, the Celtic, the German, and the Slavonic races. They are so many streams pouring into the west, and they are all different in their characteristics.

Now in order to consider the characteristics of any particular race we have to compare it with others. For instance, to study the great Germanic race we have to know something of all the peoples of Europe and North America. The influence of race upon race, as that of the Roman race upon the Celtic, must be considered. We do not find the Celtic race pure in any one place, but we find Celts in many parts of the world, and they have been modified by the influence of other races in every place. So it is with the Hamitic race. There is great difficulty in the problem, because they are mixed with all the world, and we have to go back four thousand years, and have little of them left to guide us. Think of the vast changes which have been going on in that world of ancient history. Wave after wave of population has passed over it, and nation after nation has struggled for it, won it, and lost it. Think of the

changes which have passed over Egypt, one of the great centers of Hamism! And every conquest brought a blending of populations.

We are endeavoring to catch glimpses of the early nations which established civilization. But they are so blended with other nations that it becomes a difficult work. Yet they were a people who left the most enduring relics behind them. They were the monumental people. The pyramids of Egypt and the Tower of Babel are the greatest and most enduring of any material things ever left by any people. Europe has but two great structures, the Coliseum at Rome, and St. Peter's.

We do not know enough yet to read the records of those great structures of Egypt and Babylon, but we have recently discovered the clue by which to decipher the hieroglyphics. The dry climate of the Nile Valley is preservative, so that even the paint upon those ancient structures is still almost perfect. Each one of those great structures is a gigantic library. It is quite plain that the Hamites were the inventors of letters, and the history of the alphabet is almost the history of the world. Letters come to us through Cadmus, who was an eastern man, and from the Phoenicians and the Canaanites, but this Cadmus, who came to Thebes we trace back to the tenth chapter of Genesis. And so there are many questions of interest relating to the Hamitic race, such as how they were able so early to build such great structures, and how they were familiar with so much which we are inclined to call science. It has been said that the modern world does not know enough to read the epitaph of the ancient world.

The Bible always presents these races in their religious character and in their spiritual influence upon the world. It is Shem against Ham. Influence upon the spiritual life of mankind is the supreme thought which the Bible always puts to the front, and which controls in the presentation of these Scriptural narratives. Ham has written his record upon stone with a pen of iron, a record which is to endure forever.

Was the Flood universal, or was it only over the then known world? I believe that the sacred writer does not imply that more than a particular locality was submerged. As the cities of the plain were destroyed by natural causes, so the Flood, whatever its extent, may have been caused in like manner. But whatever our conclusion as to this point, it extended over all the world that was then known to man. If the scientific man had been standing beside Abraham to witness the destruction of the cities of the Plain, he would have called the phenomenon a volcanic eruption. So there may have been such natural causes, or, preferably, means already existing, which caused the Flood.

The cradle of mankind after the Flood was the region in which the Garden of Eden is supposed to have been located. The causes of emigration are natural and various. There is an instinct in man which prompts him to migrate. There seems to be a providential class of rovers and explorers. In spite of all efforts to prevent them, about so many boys will run away from home and go to sea. The history of the growth, the separation and the final settlement of Abraham and Lot illustrates this point. It became necessary for them in order to keep the peace to separate and to divide the land between them.

A study of the structure and plan of the land which was the scope, the range, and the cradle of civilization will also help us to understand the course of history.

Suppose the home to have been on the high lands of Armenia. In such case the natural course of progress would be down into the river valleys. This seems to have been the fact in the development of history. We find the great centers of ancient civilization in the valleys of the Nile and of the Euphrates.

There is a beautiful adaptation of the land for the home of the human family. It seems to have been planned and designed for this very purpose. The Lord knew why He wanted those mountain walls and valleys just where they are. He knew the purpose for which He made the Mediterranean Sea.

There are good reasons why we have no history of those earliest times in the settlement of the world. The first settlers of the country did not have much spare time for the writing of diaries, and the earlier ones had no conception of writing at all.

Genealogy is the first beginning of history. It is always the foundation of history. In profane history we do not get even that. How vague is the first profane history! Here the Bible comes to our aid, as it does in every real emergency.

Our first great necessity is that of knowing the blood of the three great races of the world. This we get only in the Bible. The blood relations of races is a necessary study in history. Shem and Ham settled together, and that was the cause of the great struggle between them.

There were four branches or nations descending from Ham. At first they occupied all the regions of Arabia, and the south countries in general, from India

to the valley of the Nile. Later they were almost wholly confined to the center of Africa. The two great centers of the Hamite were the valleys of the Euphrates and the Nile.

The second branch was Mizraim,—the two Egypts.

The third was Phut, of whom little was known. He has no history. He probably settled in northern Africa.

Canaan, the fourth, we all know.

It is difficult to tell just where the sons of Cush were located. We find traces of them in Arabia.

The final interest of Ham centers upon Canaan. Was the curse uttered by his father upon Canaan expressed in a fit of anger, or was it the voice of prophecy? We think he was speaking as a prophet. There was to be no future to Ham. It was the natural result of his characteristics. In future generations his sensual nature would come to that. Noah saw what was in that nature. The curse was not upon Canaan himself, but upon his posterity. Ham went down stream. It was his nature to go with gravitation. He was sensuous and preferred the warm countries which his nature loved.

The results of such characteristics are well known to us. The like results will come to any individual who follows in the same line. It is the principle of choice with us all, between our sensuous nature, between present ease and gratification and the future good of those who shall be born after us. The sensuous man lives for the present. The true and spiritual nobility of life is living for posterity.

The land of Canaan was the keystone of the Hamitic empire, and the loss of it was a great blow to the power of Hamism; for the possession of this land gave

control to the great lines of travel and commerce between the great centers and routes of trade on the Nile and the Euphrates. The land of Canaan was the bridge over which the world of travel and commerce had to pass, and whoever held the bridge could collect tribute from the world, as was the case with Solomon in his splendid reign.

We take a glance at Japheth. The name signifies "increase," or "widely-extending." This race spread throughout Europe. They were a colonizing people Not so was it with the Semites, who were a stay-at-home people. Ham was also a colonizing race.

It is well to notice the characteristics of the lands which they inhabited. All lands grow narrow toward the south and widen toward the north. It is interesting, too, to trace the course of progress of the several races. Japheth diverges, Ham converges, and Shem is concentrated. We see this prospect in the prophecy concerning them, and we verify it in the fulfillment; "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." (Genesis 9:27.) Notice now what parts of the earth each possesses. Japheth has been enlarged. His territory has been enlarged and his population is the greatest of all. We can plainly see the influence of the blessing of God upon a people. The nations of Christendom are the most populous. The influence of spiritual conditions upon the physical nature may be seen. We have already referred to the influence of climate upon character. Ham had an unfavorable position in the world as regards virtue. Cold and physical virtue go together. The loss of natural chastity is the loss of character and influence.

The Japhetic race has been a populating race. Every stage of progress north man has had to fight with nature. The great struggle gives him character. Every step of progress south makes it easier to live. The northern races have had to battle with nature. In order to subdue nature man has to study nature. This leads to the development of the physical sciences. Science then was a necessary result of the enlargement of Japheth. The Japhetic peoples have been the great road-builders of the world, and indeed they have wrought all the great works of civilization. Here we simply mention the sons of Japheth. Gomer was the ancestor of the nations of Europe in general; Magog was the progenitor of the Slavonic tribes of the north and east of Europe, and Madai was the last from whom descended the Medes.

Javan was the father of the Greeks, the most conspicuous of the Gentile nations. In the Book of Daniel the land is called Grecia. (Daniel 8:21.) But the same land is called differently in other places. If it had been styled the same in every place we could have better understood some references. This son of Japheth is not the most widely spread in geographical extent, for he is confined to lands that lie along the sea.

We think that Moses finds this record in the family of Abraham. It was written before the time of Moses, who puts it into this form. He got it from good authority. Moses compiles this book of Genesis. We might call the book the Bible of Abraham. Noah wrote a part of it.

The branch of Eber was an inland people. The waters they knew were the Dead Sea, the Sea of Galilee, the river Jordan, and the Red Sea. The great sea to the west was of course visible from many parts of

their land. It was also known to them from their connection with the people of Tyre. Little was known of the sea when Genesis was written. The peculiarity of the great sea, that it was irregular and full of islands, was known to them, for The Isles of the Sea were often mentioned. The great amount of coast land in Europe gives great advantage to its people. In this connection it is well to read Guizot's "Earth and Man." Greece is the most maritime portion of Europe, and it was Europe in miniature. Magog is the great inland race, and Javan is pre-eminently the maritime race. Javan was the Greek race which occupied western Asia Minor, the Greek mainland, part of Italy, France, etc.

Tubal and Meshech are mentioned as neighboring and kindred tribes, and Tiras is supposed to refer to ancient Thrace.

"Japheth shall dwell in the tents of Shem." They were to come into unity by means of the Bible religion. They unite together for the good of the world.

II

THE GOSPEL OF LUKE, THE APOSTLES' CREED

WRITERS on Theology have been much divided on the question as to whether the Apostles wrote and published a creed. Some have professed to find in the records of Christian antiquity ample evidence that the Apostles did publish such a document. Others affirm that the evidence adduced is insufficient to determine a matter of such consequence. All the labors of Christian scholars, who are diligently sifting the dust of antiquity in hope of finding a genuine Apostles' Creed, leave us where we commence, on the threshold of unanswered inquiry.

What if the Church should yet find such a creed? What if, from some old Eastern library that had escaped the notice of scholars all these generations, the precious document should come forth? Or, what if, among the manuscripts exhumed from Herculaneum, buried and forgotten for centuries, there should be found the veritable original, in the handwriting possibly of Peter, and subscribed by the Apostolic Council. What world-wide sensation would such a discovery produce! How the hearts of all sects would flutter, and each and all would say, "Now shall our claims be tested and established. Now will the long-drawn agony and suspense of ages be ended. Henceforth controversy and division among Christians shall be no more, and all who will may know the truth."

But did the Apostles publish a creed? I conclude from regard to the mere reason of the thing that they did. The "wants of the age" imperatively demanded that they make and publish a creed. For when the pretensions of Christianity became noised abroad, it is reasonable to suppose that men began to inquire into the peculiar claims and doctrines of the new religion. And thoughtful men would naturally ask the convert, "What do your leaders, your divinely commissioned Apostles, say?"

It seems reasonable to suppose that the Apostles themselves would not willingly leave the representation of Christian doctrines to the imperfect knowledge of any believer whom the inquirer into the merits of Christianity might chance upon; but would be disposed, either in an individual or associated capacity, to set forth a plain declaration of their religious principles for the instruction of such as were desirous of learning them. We find that such a declaration of the essentials of Christianity was published, and with just such a design.

Both in fact and form the Gospel of Luke is an Apostles' Creed and these points are clearly presented in the preface to the Gospel.

The preface implies that many who lacked the requisite qualifications had undertaken to write the essentials of the Christian faith. So in order that the inquirer might possess a full and reliable account of the origin, and of the doctrines of Christianity, Luke was induced to compose and publish his Gospel history. His qualifications for such a work were of the highest order. He declares expressly that he had "perfect understanding of all things (relating to Christianity) *from the very first,*"

He also assures us that his history is substantially an Apostolic document, inasmuch as he wrote his account of the facts and doctrines of Christianity, "as they delivered them, which from the beginning were eye-witnesses and ministers of the word."

This preface also informs us that Luke wrote his Gospel for the particular instruction of his friend, a Gentile, whose name was Theophilus. It is supposed that this man was a person of distinction. It may be noted that Luke addresses him by the same title that Paul employed in his reply to the governor of Judea, which is translated in our common version of the Scriptures as "Most noble;"—"Most noble Festus."

The thought that Theophilus was a person of distinction is suggestive. For had the Gospel of Luke been written for the benefit of a man of inferior intelligence, the writer would perhaps have contented himself with giving a simple statement of the absolute essentials of Christianity. But our evangelist was writing for Theophilus, who was probably as capable of understanding as many, and as deep mysteries as was the evangelist himself. There was nothing therefore to hinder Luke from imparting, and Theophilus from receiving, a complete knowledge of the facts and doctrines of the faith.

The preface further informs us that Luke, who was thus familiarly acquainted with all the facts and doctrines of Christianity, took up his pen with a design of writing an accurate and compendious statement of them for the instruction of his friend Theophilus, who, because he was already partially acquainted with the doctrines of Christianity, desired to become more proficient in them.

When I consider all these circumstances which occasioned the publication of this Gospel; when I re-

flect upon the author's intimate and profound acquaintance with the peculiarities of Christianity; and when I remember the situation and character of the friend for whose particular instruction the Gospel was written, I am forced to the conclusion that the Gospel of Luke is a complete statement of all the essential facts and doctrines of the New Testament.

I would therefore expect to find in this Gospel such mention and elucidation of the doctrines of the faith as would fit an inquiring soul for the kingdom of Heaven. If there be in Christianity any difficult dogmas, and hard to be understood, but necessary to be believed; or any mysteries, the knowledge of which is necessary to salvation, I would expect them to be fairly presented, and fully treated in the Gospel of Luke. Nor would I be disappointed, for the author declares in positive terms that his Gospel history is a narrative of everything, doctrinal and practical, which essentially pertains to Christianity. Thus in his preface to the Acts of the Apostles, he says, "The former treatise have I made, O Theophilus, of all that Jesus did and taught until the day in which he was taken up." This is an explicit declaration that Luke's Gospel is a complete account of the acts and doctrines of the Messiah. The passage above quoted in King James' translation shows a slight variation. There it reads, "The former treatise have I made, O Theophilus, of all that Jesus *began* both to do and teach." For the benefit of the unlearned I may remark that the phrase, "began to do and teach," is an idiom, and simply means "did and taught." Recent critics and translators have thus rendered the expression. I make this statement in order that no one need fall into the error of supposing that Jesus merely began to do the work

that was intrusted to Him, and that He left it to be continued and finished by others. This could not be the case, for He expressly declared, "I have finished the work that thou gavest me to do."

From this introduction it therefore appears that the design of the Savior's mission on earth was to testify to, and to establish, the truth which the salvation of a sinner required. This mission we may confidently assume was fulfilled by Jesus during His personal ministry in the Holy Land.

Now, if Jesus in His personal ministry did, as we Christians have every reason to believe, teach and perform all things necessary as the means of human salvation, the present argument may be narrowed to the limits of the following questions:

First. Was the Evangelist Luke acquainted with the whole extent of the work performed for our salvation? He was; for he assures us that he had "perfect understanding of all things (pertaining to Christianity) from the very first."

Second. Does Luke claim that his Gospel is a complete account of all the essential facts and doctrines of Christianity? He does; for he says, "Of those things which are most surely believed among us" * * * "that thou mightest know the certainty of the things wherein thou hast been instructed."

We may therefore confidently affirm that Luke's Gospel is a complete summary of the essentials of Christianity. It is a confession of the Apostolic faith. It omits no fact necessary to establish the Messiahship of Jesus, nor any doctrine upon which the salvation of mankind depends. In short, it is a full, plain, accurate, and authentic account of all things essentially pertaining to the Christian religion.

Had I understood this long ago the knowledge might have saved me from years of painful doubt. Like many others, I was bewildered by the contradictory creeds of the Christian sects. I saw them professing to regard the Bible as the sole authority of religious faith and life. I saw the most of them affecting to regard the Bible as a plain revelation of the Divine will. I saw also that the creeds of these sects were conflicting and contradictory, and that their partisans were continually denouncing each other as deniers of evidently fundamental truths of Christianity. In view of these things my mind was confused with doubts. Is it possible, I asked myself, that God has left us uncertain respecting subjects that affect our salvation? Can it be that the Bible is not the plain book that my religious teachers assert it to be? If it be so plain, why do the sects differ so widely in regard to its teachings?

These doubts, begotten from the dissension of the sects, were finally removed by study of the divine records. Only this could remove them. A profound acquaintance with the technicalities of a sectarian theology serves but to increase the perplexity that the first knowledge of it begets. The doubter must throw aside his sectarian scheme of divinity and have recourse to the Bible. He must read the words of Jesus. He must study the Sermon on the Mount. Here he will discover no fine-spun theories, no evasive metaphysical subtleties, no ingenious speculations. Jesus never occupied himself with such things. He dealt only with realities; realities as solemn as life, as plain as duty, as comprehensive as man's relations, and as boundless and engrossing as his everlasting interests. Let the doubter read the words of Jesus, or let him study carefully the Gospel of Luke. This contains, as

it professes, a complete account of every fundamental fact and doctrine of Christianity. But it contains almost nothing that is presented as essential in the creeds of many religious sects. And, what is very surprising, the dogmas which usually occupy the prominent place in the sectarian creeds, are never once mentioned, or even alluded to, in the full account given us by the Evangelist Luke.

When I peruse the creeds of the prominent sects of Christendom, I find them devoted chiefly to the statement and exposition of Predestination, Election, Total Depravity, Imputed Righteousness, Justification by Faith, the Trinity, and kindred doctrines; doctrines confessedly dark and mysterious; doctrines which put the powers of my understanding at defiance, and rudely assail my highest conceptions of the divine justice and benevolence.

In this perplexity I become desirous of learning what Luke has to say upon these subjects. I carefully peruse his full and accurate statement of Christian doctrines and ask myself the following questions:

What does Luke's Gospel have to say of God's having, from all eternity, unchangeably foreordained all things whatsoever that come to pass? It says not one word!

What does it say respecting the unconditional election of a part of mankind to eternal life, and the reprobation of the remainder to everlasting perdition? Not one word!

What does it say about the imputation of Adam's personal guilt to his posterity? Not one word!

What does it say about the existence of three distinct and independent persons in the Godhead; each of whom is truly God, while the three together are but one God? Not one word!

What does it say in relation to Christ's dying in order to appease the wrath of God? Not one word!

What does it say concerning the justification of sinners by faith in the merit of Jesus' atoning blood alone? Not one word!

The Gospel of Luke is as silent as the grave in regard to all these dogmas. And never to my knowledge has a single verse of this Gospel been quoted in direct support of Unconditional Election and Reprobation, of the Trinity, of the Imputed Righteousness of Christ, of Purchased Grace, of Justification by Faith only without works, of the Total Depravity of Infants, or of many other sectarian doctrines, which are all of them alike repugnant to the spirit of Jesus, and to the word of His testimony.

I do not know how this fact may affect the minds of others, but for myself I aver that if these doctrines be fundamental in Christianity, then the fact that Luke does not mention them in his professedly complete account of Christianity is the most surprising fact that the history of religion affords.

Let us take in illustration of this point some one of the before-mentioned sectarian doctrines; as for instance, the doctrine of the Trinity. I select this doctrine from the others, because more of the sects in Christendom profess it than may be found in agreement upon any other controverted and sectarian dogma. The Roman Catholics, the Episcopalians, the Methodists, the Presbyterians, the Lutherans, the Baptists, and other minor sects in Europe and America unite in regarding the doctrine of the Trinity as fundamental in the Christian religion.

This doctrine teaches that God exists in three distinct and separate persons, who are equal in power,

wisdom, glory, and eternity. Each of these persons, we are told, exercises a special office, and sustains to His divine compeers, and to the created universe, relations which are peculiar to Himself. Thus we are told that the first of these Divine Persons is the Creator and Upholder of all things; the second is the Redeemer and Judge, and the third is the Comforter and Sanctifier of the souls of men.

The terms in which this doctrine is usually defined are such as naturally lead to the inference that its advocates hold to the existence of three Gods. The notion of three Gods, however, is disclaimed by the advocates of the Trinity, who insist that they maintain the undivided Unity of God equally with others. Thus, the Athanasian creed, which occupies a place in the standards of the Roman Catholics, of the Established Church of England, and of the Reformed churches; a formula of Trinitarianism which was composed in the fourth century or the fifth, and is generally approved as a fair statement of the Trinity, tells us that:

"The Father is God, the Son is God, and the Holy Ghost is God. And yet there are not three Gods, but one God. So, likewise, the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not three Lords, but one Lord. For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so we are forbidden by the Catholic religion to say there be three Gods or Lords."

When it has completed its delineation of this doctrine, the creed declares the importance of this faith in the following terms:

"He, therefore, that will be saved, must thus think of the Trinity."

Thus, the Athanasian creed declares that a man cannot be saved if he rejects this doctrine of the Trinity. Whether the sects of our age, who maintain the doctrine, approve the condemnatory clauses of this creed, I cannot say. For the sake of Christian charity I hope they do not. Nevertheless, it is a well known fact that the leading "orthodox" sects are very tenacious of the dogma of the Trinity, and refuse to extend fellowship to those who deny and reject it.

It is not the design of my argument to dispute the doctrine of the Trinity. Whether it be true or false I am not now concerned to show. Granted that it be true, still I contend that the doctrine is not essential; that the religious sects have very much over-estimated its importance in the matter of salvation and of Christian instruction; and that, in making the acceptance of this doctrine a test of fellowship, our modern churches have departed widely from the simplicity of the faith and practice of the Apostolic age.

A doctrine may be scriptural, and yet it may not be an approved test of Christian character. It is in the neglect of this principle that we conceive the error of our Trinitarian brethren to have originated. Books have been multiplied to prove the accordance of the Trinity with the testimony of Scripture, but the writers have failed to show that the doctrine is a divinely appointed test of Christian character. We contend therefore that our brethren of the Trinitarian faith are acting without the authority of Heaven, when they refuse to acknowledge as Christians such godly persons as are followers of Christ, even if they do not accord with them in accepting this dogma of the Tri-personal Trinity.

What would the Christian world have thought of John Wesley had he made his view of the resurrection of animals a test of fellowship in his churches? Or what would we think now, if some sect should formally declare that all who reject the Personal Second Advent of Jesus should be excluded from the church, as rejecters of Christianity? Would not the body of believers throughout Christendom instantly stigmatize the procedure as an unwarranted assumption? Yet the Personal Second Advent of Jesus is a doctrine, which in the estimation of many earnest Bible students has tenfold more and tenfold plainer Scripture testimony than can be adduced in support of the dogma of the Trinity. Why then should not the church excommunicate as a heretic the man who denies the doctrine of our Savior's future Personal Advent? It ought not so to do, simply because nowhere does the Bible say that a Christian must take the literal view of the Lord's Second Advent. And because the Bible does not make such a test of faith, the church ought not to make it. For no believer has the right to try the faith of his brother by any test of his own invention.

We take our stand upon the point that the Bible nowhere says that we must believe the doctrine of the Trinity in order to be Christians. The four Gospel histories in their several reports of the teaching of Jesus nowhere mention an instance of His requiring faith in this doctrine as a condition of salvation. The Acts of the Apostles, which gives a full account of the preaching, and of the controversies of our Lord's disciples during the first promulgation of the faith, records no instance of any controversy on the subject of the Trinity, nor does it intimate that the early preachers of the faith ever mentioned it in their public

discourses. If this be so, how shall we understand the fact that all the reported speeches and controversies of the primitive Christians afford no evidence that they were believers in the doctrine of the Trinity? Will it be said that there was no occasion for teaching this doctrine in the early age of Christianity, or that more important questions engaged the attention of the Apostles? In the name of reason, I ask, what occasion is there for preaching the doctrine now, if the primitive preachers found none? Is it not conceded that the Jews in the time of Jesus and the Apostles were not Trinitarians? Is it not also admitted that the various heathen nations among whom our Lord's disciples preached the doctrines of Jesus were not believers in the Trinity? How then came it to pass that no controversies on this subject were excited among them by the preaching of Christ and His Apostles? How are we to understand the fact that Jesus and His followers were accustomed to worship with the Jews in their synagogues, and that for years; and to have controversies with them on various points, and yet that they never breathed a whisper to them touching their error respecting a cardinal doctrine of Christendom? Would Trinitarian preacher have done the like? Would an "orthodox" minister, sent as a missionary to a Jewish community, mingle with them for years, join them every Sabbath in their worship, have frequent disputes with them upon points of religious faith, and yet never mention in plain terms the doctrine of the Trinity? The supposition is absurd. And yet this was what Jesus and His disciples did. They mingled with the Jews, worshiped with them, disputed with them, taught them daily for years, and yet the inspired records of those minglings, and worshipings, and disputings give not

a single hint that they ever spoke to their Jewish neighbors and kindred respecting this fundamental error in theology!

Will it be said that they did speak to them of their error; that it was often mentioned to them; that it was the subject of many disputes, and the burden of frequent admonitions? We request proof of this strange assertion. We ask our Trinitarian brethren to produce one instance in the history of our Lord's life and teachings, or from the record of the acts and teaching of the Apostles, in which this doctrine was the subject of direct discourse, or was the question in controversy between the inspired teachers and their Jewish or Gentile auditors. According to the estimate in which our "orthodox" brethren hold the doctrine of the Trinity, it should have been, if we consider the character of the prevalent Jewish opinions, a prominent and frequent topic of discourse with the Savior and His Apostles.

Will it be said that this doctrine was the subject of the daily instruction of Jesus, but that His historians have chosen to make no record of His discourses and controversies upon it? Why have they chosen such a course? Why should they fill their several histories with reports of disputes concerning the comparatively trivial matters of the Jewish ceremonial law, and the traditions of the fathers and elders, and yet omit what is claimed to be a grand feature of our faith; what is claimed by some to be its distinguishing characteristic?

The Gospel historians give no intimation that they have omitted any subject upon which Jesus discoursed, either to them or to the Jews. On the contrary, they intimate that they have exercised the utmost care to present a faithful report of the teachings of Jesus, or

at least so much of them as the salvation of the race demands. Thus, the Evangelist John, while he admits that many things were done by Jesus, which he did not record, implies that he has written all that was needful for salvation. "These things are written," says he, "that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through His name." (John 20:30, 31.)

Some have supposed that John wrote his Gospel history in order to set forth the doctrine of the Trinity, and to establish the Godhead and Supreme Divinity of Jesus Christ as a Person distinct from the Father. But the Book of John is not such as a Trinitarian minister would write for such a purpose, nor does its author state that he has any such design. Far from it. He wrote, not to prove that Jesus was one of three distinct persons, each of whom by Himself is Lord and God; but to convince his hearers that Jesus is the Messiah whom the Jewish prophets foretold; that He is the Son of God, and that the world would be saved by believing in Him. John therefore gives no intimation that he omitted any important teaching of Jesus.

The testimony of Luke is still more decisive. He gives us plainly to understand that he has omitted nothing of all that was done or taught by Christ for our salvation. He assures us that he has made a treatise "concerning *all* that Jesus did and taught, until the day in which he was taken up."

But Luke, as we have seen, does not say a word about the Trinity. He does not say that Jesus ever taught it; that He ever heard it, or that it is a fundamental truth of the Christian religion.

I venture the assertion that none of my readers has ever seen any "orthodox" creed or confession of faith,

which did not make express mention of the Trinity and kindred dogmas. So far as my knowledge extends, the various "orthodox" creeds assign a prominent place to these doctrines, and present them to us as the essential features of Christianity. In this respect these creeds are very unlike the creed of the Apostles, as we find it in the Gospel of Luke.

Has any man, I will ask, ever read a synopsis of Christian doctrine, published by any "orthodox" church or minister, which did not contain one evident allusion to Total Depravity, the Vicarious Atonement, or the Trinity? Yet the Gospel of Luke is a synopsis of Christian doctrine, and it does not allude to one of these dogmas.

Or, if any "orthodox" minister were to write a general review of Christianity, of the size of Luke's Gospel, without one allusion to any one of the doctrines just mentioned, would not his brethren suspect him of being a heretic? What then can they think of the orthodoxy of Luke?

The argument founded on the introduction of Luke's Gospel is not yet fully before the reader. Luke gives us to understand that several defective accounts had been published concerning the things "most surely believed" by the primitive church. It is supposed that Theophilus had derived his knowledge of Christianity from some of these defective narratives. It is evident that Luke was well acquainted with the defects of these narratives, and with the imperfection of his friend's knowledge of Christianity. In view of both of these things he conceived the design of writing a full account of Christian facts and doctrines, so that his friend might know the "certainty" of the things in which he had been instructed.

I invite particular attention to this fact, that the defective narratives to which Luke alludes were made concerning things "most surely believed" by the primitive Christians. Now, if the Trinity were one of the things "most surely believed" by the early followers of our Lord, it was probably mentioned as such in the several accounts of Christianity, which "many had taken in hand to set forth." If, however, they did not mention it, Luke must have marked the omission as a capital defect; a defect which he could not possibly neglect when he came to write his own full and accurate statement of Christian doctrines.

Further, if the doctrine of the Trinity was regarded by Luke as a prominent and essential feature of the Christian system, and he knew that his friend Theophilus had not learned to regard it as such, it was his duty as an honest man and faithful minister, to give him correct impressions respecting it, by classing it in his treatise among the other doctrines, which were "most surely believed" by the church.

If, however, Theophilus had been instructed to regard the Trinity as one of the doctrines "most surely believed" by the church, he would naturally expect to find some mention of it in the account of Christianity which his friend Luke was writing for his benefit. Especially would Theophilus expect this after reading his friend's declaration, that he had "perfect understanding of all things (pertaining to Christianity) from the very first," and that his treatise was made "concerning all that Jesus did and taught, until the day in which he was taken up." Suppose now. when he came to examine the treatise of his friend, Theophilus found in it no allusion to this important doctrine; and he certainly did not, for it contains none;

would he not have concluded that those who had instructed him had either mistaken the teachings of Jesus, or else had very much overestimated the importance of the doctrine?

I will suppose the case of Theophilus to be substantially my own. I will suppose that I have recently heard of the pretensions of Christianity, and am imperfectly acquainted with its doctrines. I have heard however that the Trinity is one of its prominent dogmas, and that many Christian ministers believe that to reject it is to reject Christianity.

Fortunately however I number among my friends one whom I know to be thoroughly instructed in the Christian religion, and whose Christian integrity forbids the supposition that he will trifle or deceive. This friend writes me a long letter, in which he professes to acquaint me with all the essentials of religion; but in which he does not say one word, directly or indirectly, upon the subject of the Trinity. What must I infer from this fact? Certainly if I give credit to my friend's pretensions, I shall be forced to conclude, either that the doctrine is no part of Christianity, or else that it is so unimportant a part as not to be worthy of mention. But whatever my conclusion, one thing I know, that no "orthodox" clergyman and believer in the commonly received doctrine of the Trinity, could write such a letter under such circumstances and fail to mention the doctrine. Far otherwise! It would be almost the first subject that he would present.

But there is yet another important point in Luke's preface which remains to be considered. Theophilus is informed that this Gospel was written in order that he might know the "certainty" of the things in which he "had been instructed."

Admitting now that Theophilus had been instructed in the doctrine of the Trinity, it will follow that Luke wrote some part of his Gospel in order that Theophilus might know the "certainty" of the doctrine of the Trinity. I would expect therefore, upon this assumption, to find in Luke's Gospel some express mention of this doctrine. The mention should be definite, because when a writer aims to reveal the "certainty" of a matter, he does not hint at his meaning, or employ vague expressions, but selects and uses the plainest terms which the nature of his subject permits. If then some part of Luke's Gospel was written in order to make known to Theophilus the "certainty" of the Trinity, we must find somewhere in his treatise, an unmistakable delineation of the dogma. Where in Luke do we find such delineation? Nowhere! Where in Luke do we find passages which imply, or which allude to this doctrine? Nowhere! Where in Luke do we find passages which may be construed to refer to this doctrine? Nowhere!

How is this silence of Luke's Gospel respecting this doctrine to be accounted for? Let the reader answer for himself. I, who do not believe the doctrine of the Trinity to be essential to Christianity, find no difficulty in accounting for Luke's silence respecting it.

If the positions I have assumed are tenable, I would earnestly ask, by whose authority do the churches, which are professedly Christian, teach as essential to Christianity, and essential to salvation, doctrines which are not once mentioned, and apparently are not once alluded to, in a full and authentic delineation of Apostolic Christianity?

I would also ask, by whose authority do these churches say to one, who firmly believes the doctrines

which Luke's account of Christianity contains, and humbly endeavors to perform the duties which it enjoins, "Stand aside! We do not extend fellowship to you! We do not invite you to the communion table! You reject the doctrine of the Trinity, and we are determined to regard and to treat this as equivalent to the rejection of Christianity itself."

How would Theophilus have fared at the hands of modern "orthodoxy?" Let us imagine him as appearing now. He comes as a faithful disciple of Jesus, and applies to some one of our "Evangelical" churches for admission to the communion table and to other privileges of the church. Of course he must be examined respecting his faith. He must by all means be asked, "What do you believe?"

We may imagine his reply. "Here," says he, as he presents a copy of the Gospel of Luke, "is a treatise that was written for me by a Christian friend, who was companion of the Apostles, and who fully understood their doctrines. My friend writes in the preface of this little book, that he had perfect understanding of all things relating to Christianity from its very commencement. He further states that he composed this treatise for me, in order that I might know the certainty of those things in which I have been instructed. I have carefully studied the work, and I think that I understand and believe the doctrines which it contains. And I humbly trust that my daily walk in life is directed by them."

Such a reply would be suitable to the character of the "Most excellent Theophilus" under the circumstances which we have imagined. Would such a reply be satisfactory to the minister and to the church who were examining such a candidate?

Let us continue the case that we have supposed. The pastor of the church takes the treatise from the hand of Theophilus, and after inspection thus addresses him: "The treatise of your friend Luke is excellent as far as it goes. But I observe that it says nothing respecting the Trinity. Nor does it allude even to the doctrines of Total Depravity, the Vicarious Sufferings of Christ, Justification by Faith Only, and others of equal importance. These doctrines are fundamental to Christianity. What therefore is your faith in regard to them?

You may imagine the remainder of the scene. Theophilus might be admitted to the church, since he is a man of influence and distinction: but it is a solemn truth that multitudes who believe with Theophilus the doctrines taught in Luke's Gospel, and faithfully endeavor to perform their Christian duties, are branded as heretics and infidels, because they do not believe something more!

I earnestly inquire whether such a church, which would debar from its communion such a believer as Theophilus, is the kind of church which existed in the days of the Apostles? Have not our religious sects departed widely from the simplicity of the primitive faith? Now they are trying Christian faith and character by tests of which the Apostles never dreamed. Now it is opinion which constitutes "orthodoxy;" then it was the life. Now it is "faith alone;" then it was obedience to Christ. Luke has informed us that on a certain occasion Jesus was asked to state the essentials of salvation. He complied and the story is told in this language:

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal

life? And he said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." (Luke 10: 25-28.)

Who that peruses that passage understandingly can say that we are not told plainly what we must do to be saved? If Jesus were now on earth, and a deputation from the several sects should wait on Him, imploring Him to decide beyond the possibility of doubt what is essential to salvation, they could not frame a more pointed and comprehensive question than this of the lawyer, nor could He reply in plainer terms. The question still would be, "What shall I do to inherit eternal life?" And the answer from Him, who is the same yesterday, to-day, and forever, would be, "Obey the law of love; this do, and thou shalt live."

Why, then, will we not believe? Why will not we learn to regard the man who does the will of God as our brother, notwithstanding that his intellect may be unable to digest our mysteries, and that his faith may be too weak to believe our creed? Is it not of such that the Apostle speaks, when he commands us to receive him that is weak in the faith, and to make no quarrel about it? (Romans 14: 1.)

A speculative faith, an assent to the dogmas of the creed, is not true orthodoxy. Love is the right orthodoxy in the church of Christ. And he who does not have this, though he have all knowledge and all faith; and understands all mysteries, yet in the estimate of Heaven he is nothing.

He whose heart is principled in love to the Heavenly Father and to His children is a Christian. If his life be a scene of benevolent deeds and of heavenly uses, Jesus will receive him, though men cast out his name as evil, and though the sects who claim to be "orthodox" refuse him their fellowship.

Says Ralph Cudworth, "He is the best Christian, whose heart beats with the purest pulse toward Heaven; not he whose brain spinneth the finest cobwebs."

A greater than Cudworth has said, "Ye are my friends, if ye do whatsoever I command you."

I rejoice to believe that multitudes, who have been spurned from earthly churches as heretics and unbelievers, will be joyfully welcomed to the heavenly societies, as the friends of God and objects of His everlasting love.

III

LOVE TO CHRIST

THE sum of the law and the prophets is love to God and love to man. This the Gospel condenses into love to Christ. Love to Christ is love to God and man. In Christ we possess at once "all the fulness of the Godhead," and what seems to us to be the highest and holiest manhood. So completely is He one with God that He could say, "He that hath seen me, hath seen the Father." So thoroughly is He identified with man that He could say, "Inasmuch as ye did it unto one of the least of these, ye did it unto me." He was the divine Word, and He was the "Man, Christ Jesus." In His person the divine and the human meet, touch, combine. Therefore love to Christ is the fulfilling of the law,—the sum of human duty.

Love to Christ may take its beginning as a feeling of tenderness and admiration for "the man, Christ Jesus." It reaches its completeness in a deep discerning, and a devout reverence for, His divine spirit. The "natural man" is capable of feeling that beginning of love to Christ: but he must become a "spiritual man," —must have the indwelling Christ in his heart,—before he can "be able to comprehend what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge." To love "the only begotten Son of God," "whom not having seen ye love," is possible only to hearts which have been renewed and enlarged by the Holy Spirit. But to love the suffering,

the sorrowing, the ministering "Son of Man," who gave His flesh for the life of the world, is easily possible to all except such as are "without natural affection." All who love Christ in that highest sense enjoy the favor of God. Whosoever does not love Christ in that lower sense is in danger of becoming an outcast from the heavenly family. "Grace be with all them that love our Lord Jesus Christ in sincerity." But, "If any man love not the Lord Jesus Christ, let him be anathema."

It would have been profitable if the translators of our English Bible, in the two passages of Scripture just quoted, had given expression to the underlying meaning of the Greek words which distinguish the kinds of loving. Perhaps it was the poverty of our own tongue which led them to use the one word "love" to represent the two words *agapao* and *phileo* of the original. Had these words been identical in signification, it would have mattered little; but, as Tittmann says, "Each word has certain meanings peculiar to itself, and which the other will not admit." Trench, referring to these two words, declares that to have discriminated between them in English "would not have been easy, perhaps not possible;" "and yet," so he continues, "there is often a difference between them, one very well worthy to have been noted, if this had lain within the compass of our language." The Greek verb *phileo*, which is derived from *philos,* a friend, denotes the activity of the instinctive affections; the activity of the feelings and passions which belongs to personal fondness. *Agapao* is a nobler word, and "expresses a more reasoning attachment, of choice and selection, from seeing in the object upon whom it is bestowed, that which is worthy of regard." *Phileo* rests more upon the surface; *agapao* goes more into the heart of

its object. From *phileo* is derived *philia,* a word which the heathen writers used freely, but which the New Testament employs only to tell us that "the *friendship* of the world is enmity with God." *Philia* fitly expresses itself in *philema,* the kiss, of personal fondness. As *phileo* gives us *philia,* friendship, so *agapao* gives us *agape,* love, that name of the best fruit of the spirit and of the purest life of the Christian heart. *Agape,* so says Trench, "is purely a Christian word, no example of its use occurring in any heathen writer whatever: the utmost they attained to here was *philanthropia,* philanthropy, and *philadelphia,* brother's affection, the last word indeed never in any sense but as the love between brethren in blood." *Philadelphia* is literally the *philia,* fondness, of an *adelphos,* a brother. Christian usage gave the word *philadelphia* a higher meaning than what it bore among the classic writers. Yet even in its higher Christian signification it was always surpassed by the more spiritual word *agape.* The Christian, rising through that ascending series of graces, which adds to faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, piety; and to piety, brotherly-kindness, *philadelphian,* is not yet complete. For he is yet to acquire "the bond of perfectness." To reach the apex of the heavenly ladder he must take one higher step and add "to brotherly kindness" love, *ten agapen,* or more literally, *that love,* that well-known love, without which even he who has all else "is nothing." It is a misfortune that our translators in this, and in some other passages, have rendered *agape* by "charity."

Those who aspire to be "partakers of the divine nature" must rise higher than even the highest degree

of *philia:* they must "put on" *agape,* love. Scripture never says that God is *philia.* Such a statement would belittle the divine nature. God exercises *philia:* but God is *agape,* love. We are sure that God has feelings of personal fondness, the divine archetype of those emotions which a father experiences toward his darling children: for it is written, "The Father loveth, *philei,* the Son." (John 5:20.) But it is a far deeper affection, an affection faintly represented by that which a father feels towards his first-born son, who in immaturity of wisdom and strength stands by his side, his helper and equal, which exercises and satisfies all the Father's boundless love towards the Only Begotten Son of His "bosom." That far deeper affection is intimated in the expression, "The Father loveth the Son," where the Greek verb is *agapai.* (John 3:35.) The English reader who compares these two passages in his Bible might suppose the second passage identical with the first, both in idea and expression. But they are not identical at all. The first tells of the Father's natural affection; the second of His deepest love. In the first we have an expression of *love* which is fondness; but in the second we are told that He LOVETH the Son. By this device of the types we may represent to the eye the distinction made in the original language, which our English forms fail to convey to the ear. At some time hereafter possibly our language may furnish the distinction between *phileo* and *agapao,* which the Latin translator was able to express by *amo* and *diligo.*

To represent a difference of words in the original language by a typographical expedient like that which we have just employed is no novelty in the translation of the Scripture. Our King James' version represents

the Hebrew words, *Jehovah* and *Adonai,* by the one word, Lord; but it distinguishes between them by giving the word in small capitals where the Hebrew has *Jehovah,* and by using the common Roman letter where *Adonai* occurs in the Hebrew text. We find a familiar example of this usage in the Psalm, "The LORD said unto my Lord," which expresses "Jehovah said unto my Adonai." By a similar expedient the American Bible Union in its Revision of the Gospels represents the two Greek words, *diabolos* and *daimonion* by the English word Devil, but it distinguishes by representing *diabolos* as Devil, with the initial capital; and *daimonion* as devil, with the initial a small "d." It might be objected that the expedient was unnecessary in the instances above cited, and that it would be better to transfer the name *Jehovah* into the English text, as Bishop Lowth has done in his Isaiah; and that while *diabolos* is correctly translated "devil," *daimonion* were better represented by our suitable and already naturalized word "demon," as in Gilbert Wakefield's translation: still, the principle is sanctioned of using a typographical expedient, where by reason of the poverty of the language important differences in words of the original cannot be suitably shown by corresponding English words.

NOTE.—Here Dr. Craig's manuscript closes uncompleted.

A MEDIATORIAL LANGUAGE

Wherever there is a great mediatorial work to do there must be a mediatorial language given as an instrument for the work; and the language will be providentially prepared to suit the work providentially assigned. We have a fine illustration of the principle

in what I will call the providential mission of the English speaking people and in their noble language. To these nations God seems to have given the dominion of the ocean. Now the ocean, in contrast with the land, has this characteristic, that it is not local; the ocean is not east or west, north or south, but is the complexure and mediatorial combination of them all. The ocean, until the air is opened as the highway of the dwellers on the earth, is the one thoroughfare, and the common level, whereon the nations meet and exchange material commodities and also ideas and characteristics. The ocean to all who are skilled in using it is the open highway to all the river-drained lands on the globe. And as the river-drained lands are the home of the enlightened nations of the world, and the maritime regions are the seats of the great cities, the marts of commerce, the shops of industry, the focal points of national and human life; therefore the dominion of the ocean is access to mankind universally, the possession in a sense of all the world, a mediatorial privilege and opportunity and responsibility so great, that the wisdom of God withheld it from all the pagan nations, and reserved it for a nation whose flag bears the Christian cross, and whose compass is the Word of God.

LOVE TO CHRIST TO-DAY

We do not know and the ministers do not know, at least this minister does not, at what age or particular point in a human life accountability begins, or at what point probation ends. Men differ widely in training and opportunity. Childhood is longer with some than with others, and with some accountability, or as we

might term it, personal moral responsibility, is a long while in coming.

Yet this can be said, that every day among the millions of human beings some are beginning the period of accountability, and some are completing the term of their earthly probation.

And accordingly it may be that here, in this present company, there may be some man or woman; or some boy or girl; or even some little child, to whom this day is unlike all other days in this respect, that this day this soul begins to feel and know that it is personally accountable to God; that your heart or your conscience, call it which you will, begins to say to you to-day for the first time that you should listen to the voice of God. He is calling you to Him to enter into His service. That whisper that you hear even now is his invitation. It is His voice. You have never heard it so before, perhaps. You thought perhaps that when God was speaking His voice was like the thunder, or like the terrible trumpet of Sinai; and perhaps you thought that you might never hear that yourself: but now what is this whisper which you catch to-day in the silence of your own bosom? You did not understand that God chooses to dwell in the heart of man, rather than in the clouds of Sinai; that He would rather be in the heart of a little child than in the temple of Solomon? But that is the very truth. Mount Sinai is visited three times by the prophets of God. The first time Moses went thither with Israel to hear the awful voice of God speaking in the ears of the people with fire, and tempest and earthquake all the words of the Law. Long afterward, the second time, Elijah at Sinai was taught that God was not in the earthquake, nor in the tempest, nor in the fire, but that He was in "the still small

voice." And His still, small voice now whispers in the spirit within; in man whom He has made in His own image, and calls us to His love, to His service, to His peace and joy everlasting.

And perhaps some one here, just now, feels for the first time that God is calling him. Perhaps it is someone in the very seat before me. Who it is the preacher does not know, but God knows, and the hearer may know. It may be this little boy, or yonder little girl, or this young man or woman, or even one of the elders. I cannot know which of you it is. And so I am warning you in the voice of Scripture, "To-day if ye,"—if this little boy, or yonder little girl,—if any one here "will hear His voice," harden not your heart. If He is speaking to you,—is whispering to you; if to-day your heart is drawn towards God, to wish to serve Him, to know and do His will, to be made forever good and pure and holy and happy, do not harden your heart against the sweet voice; hear it and obey it, and you shall live with God forever. To serve Him will be more than father and mother to you, even when father and mother both are gone.

With some probation is beginning "to-day." Probation is God's opportunity which is given us in order to lift us out of a lower into a higher life, and that higher, better life is open to us when we hear His "voice." Once little Samuel did not know the Lord, but God spoke and called him in the silence of the night in the tabernacle and that child became the holy man of God. And St. Paul, the great Apostle to the Gentiles "was alive without the law once," but outside the Damascus gate the voice of the Master summoned him to a new service, and he found the higher life, even life eternal.

"If ye will hear his voice." The time for final decision comes to every one. The Jewish people had its day once, and now our day has come under the declaration of the Gospel. If we hear God's voice and go as it bids, we go upward. We enter a higher plane of living. We think better and are better. But if we will not hear the voice, we lose the advantage which we have already attained.

"Once to every man and nation, comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side."

So there is a time, a particular time, a favorable time to every soul to hear and obey the voice of God. How carefully we should watch for that time, and wisely use it when it comes. Now again I say that that time may have come to some one here before me,—that it has perhaps come to such an one for the first time "to-day." Well, then, "to-day, if ye will hear his voice, harden not your hearts."

This voice is the voice of Him who made us, of Him who loves us, of Him who is our law and our life. It is the voice of our Father. Why not then from this time say, "My Father, thou art the guide of my youth."

What indeed is there to hinder hearing His voice? Do not all men hear it? Yes, perhaps they hear. But there is a hearing without attention and so without really listening. The ear may catch the sound, but the mind is unconcerned and the heart is dull and hard. So the selfish man hears the cry of distress; the bleat of a lost lamb, the wail of a sick and hungry child, or the groan of a man who has fallen into a pit: his ear catches the plea for help, but he has no interest; he

feels no care; he passes by on the other side; he hardens his heart.

God speaks His voice to our ear in order that we may open our heart to let His love come in, and live with us, and abide in us, so that we may be good as He is good, and happy as He is happy.

IV

LAW OR GRACE?

MY friend writes me of his spiritual condition and desire, and the tidings is more gladdening to me than if he were to tell me about his worldly prosperity. He says that he is thinking seriously and anxiously of that highest concern of man; his duty to God and to His kingdom. And accordingly, as he requests, I will tell him what I think he needs.

His views of God and of the divine government appear to be derived from the old dispensation of the law. Such views produce anxiety, condemnation, and unrest of spirit. They may be good for a beginning, but they are perilous for ending. "The law came by Moses," and he was a messenger from God, "but grace and truth came by Jesus Christ." What he now needs is to leave the law, and to place himself at the feet of Jesus and before His cross, so that he may learn the depth and glory of God's grace.

The beginning of the spiritual life is in the dispensation of law. The religious faculty, which is chiefly called into activity by the law, is conscience. To discriminate between right and wrong, and to revere the law of God, is the beginning of spiritual life, but it is not the completion. So the law was sanctioned by Jehovah when He proclaimed it from Sinai in the terrors of thunder and tempest, and this was a necessary step in the beginning of the religious education of God's chosen people. The same in effect is true of all

nations, and of individuals generally. But "so terrible was that sight," of the giving of the law, that Moses said, "I exceedingly fear and quake." For the law of God is terrible. It is strict. It makes no allowance for human weakness, but says with terrifying sternness, "Do this, or die!"

But we are not come "to the mount that burned with fire," and unto the terrible dispensation of the sovereign law; but rather we are come "to Jesus, the mediator of the New Covenant;" the covenant of grace and forgiveness, of divine help and sympathy. Nevertheless we are not to speak disparagingly of the law, for the law still has its proper place. The law makes us know our duty; makes us realize how sacred God's government is, and so gives us views and feelings, without which we could not advance to the higher attainments in spiritual life. But the law leaves us with a feeling of condemnation: for who of us has fully kept God's holy law? So the law leaves us suffering under the sting of conscience, and provides us with no relief. The law says nothing of the forgiveness of former sins, nor has this stern conscience any sympathy with our infirmities. The law is neither a forgiver, nor a sympathizing helper; and we need both. Moreover the law presents God to view as a sovereign. In the law He appears strict, awful, just, and far away from us. This is the case with the dispensation of Moses as compared with that of the Gospel; and it must be the case with any view of the divine government, in which the law has been assigned the highest place.

George Combe's Constitution of Man presents to us a divine government, which is only another dispensa-

tion of law. It differs, however, from that of Moses in these two respects:

1st. It puts the law of God into a scientific form. But this alteration, as I think, does not fit it to be more generally useful than the law as given by Moses, for to the mass of the human race, when they are beginning to learn the divine law, the natural and unscientific form is far better suited.

2nd. The Constitution of Man differs from the Mosaic law in its substitution of human sanctions for divine sanctions. George Combe shows us by our reason that we are amenable to ourselves; to our own nature and constitution, whenever we violate a law. Moses teaches us, without, however, contravening what Combe alleges, that the law-breaker is amenable to the King of Eternity, who has sanctioned these, His revealed laws, by His own personal relation to them and to us. Wherefore, as Moses' law affords the highest sanction, that law must prove more efficacious than the Constitution of Man, in doing for the soul the proper work of a dispensation of law.

Still further, Moses makes us realize our soul's relation to a Divine person; to the infinite Jehovah. But George Combe's system substitutes for this an infinite abstraction, or at best a cold crystal of law. And the tendency of the class of views which the Constitution of Man represents is to make us lose sight of the Personal Creator and King, who sustains real personal relations with each one of us. It would be more natural for a disciple of Combe to speak of Almighty Law than of Almighty God. This letter of my friend advises me in this language, "When you view God through the spectacles that George Combe wore, you see Him as a great power, a principle, a supreme law; so beautifully

arranged as to be perfectly adapted to the government of all matter, in whatever form it may be found." My friend adds that "this latter view appears to me the most reasonable."

Now it may be that this view of Mr. Combe's seems to my friend reasonable, but I ask of him if this view of God as a supreme, but beautiful law, is able to satisfy his yearning heart? Has it the power to relieve the soul of its consciousness of sin, and to enliven its oft-fainting hopes of immortality? Surely the view of the Law-God cannot satisfy the yearning heart, nor can it give power and courage to break the fetters of sin. The law indeed shadows forth good things to come, but it can never make the comers thereunto perfect. (Hebrews 10:1.) Wherefore at the proper time there was a dis-annulling of the commandment going before; that is, of the law, on account of its weakness and unprofitableness. For the law made nothing perfect, more than the bringing in of a better hope, by which we draw nigh unto God. (Hebrews 7:18.) The law could not make men holy, for its motives were of an external sort, drawn from the subject's fears and personal interests. The law begat no new spirit, no filial affection in the man, but left him burdened with all his scourging sense of sin, a soul still captive to the flesh. Wherefore, so says Paul, what the law could not do, in that it was weak through the flesh, God did, by sending His own Son in the likeness of sinful flesh, and for sin, and so condemned sin in the flesh. (Romans 8:3.) The law is no more than the schoolmaster, whose duty is to bring us to Christ, so that we might be justified by faith. (Galatians 3:24.) The use of the law ceases when it gives us the knowledge of sin and a proper understanding of the evil of sin, and when it points to

Him who alone can cure the sin-sick soul. The law holds the soul in bondage. Conscience is a hard taskmaster, yet under its rule we all must pass, in order that we may cease to be children in spiritual things and come to be mature men. For a time the discipline of the law is necessary in the spiritual education of every man, as it was necessary for the chosen nation. But when the fulness of time was come, God sent forth His Son, made of a woman; made under the law to redeem them that were under the law, that we might receive the adoption of sons. And "because ye are sons, God hath sent forth the spirit of His Son into your hearts, crying, Abba! Father!" (Galatians 4: 3-6.) All this is well reasoned out in the epistles to the Romans, the Galatians, and the Hebrews writings, which are to be apprehended only by those who have some maturity of Christian experience.

The Christian as he advances in experience will derive much satisfaction from these epistles. But the young Christian will do well to find his view of Jesus in the Gospels. In them we see Christ Jesus, God's Son and our brother, taking our burdened nature upon himself; willingly bearing our lot of humiliation and weakness and temptation; condescending to be suckled at a human breast, and to be circumstanced in all things like as we are; and in all this to show us what infinite pity and sympathy, He, whose law sustains the universe, feels for His poor, weak, and sinful offspring. For the secret of Christ's power over the souls of men is that through Him we view the Father. Christ takes away that haunting specter of a divine Sovereign, who rules the universe by an obdurate and unbending law; and He gives us the cheering presence of an Infinite Father, who sends His gracious spirit into our hearts

to enable us to draw near to Him and say, Abba! Dear Father!

Philip the Apostle spoke out of his heart and into our hearts, when he exclaimed to Jesus, "Lord, show us the Father, and it sufficeth us." And Jesus satisfied Philip's heart, and our hearts also, when He replied, "I am in the Father and the Father in me;" "He that hath seen me, hath seen the Father;" "My peace I give you;" "Let not your heart be troubled, neither let it be afraid."

Imagine, if you please, a sovereign on his throne of royal power. His word is law, his frown is death, and his commandments are awe-inspiring and absolute. In what condition of constant anxiety and fear must those live, who know him only as their overlord, the sovereign appointer of their fate. This dread sovereign descends from his throne and lays aside the robes and scepter of authority. He, whom his noblest subjects hardly dare approach till summoned, enters the seclusion of his home. He is a father, and he gathers his children about him. Does his kingly majesty chill their young hearts, as the frost blights the flowers? No! all the father beams in his face and his glance falling on those little ones is like the sunshine. They run to clasp his knees; they are gathered to his arms; they kiss his lips; they call that dread sovereign, Papa! Indeed, he is a sovereign to those children. He rules their hearts. His scepter is love. The obedience which he exacts from his subjects is a servile submission of power: the obedience of his children is the overflowing of love to the father.

And so God's gentle grace is better to our souls than the idea of His inflexible law; better even for making the soul obedient. Even under grace there must be obe-

dience. For Christ is not the minister of sin. He did not come to the world to deliver men from wholesome restraint, or to throw loose rein upon the neck of passion and lust. His liberty was the bringing men into closer harmony with the eternal principles of righteousness, and into a service where the constraining power was that of a voluntary yielding to the divine will. His mission was to fulfil the law and the prophets, not by directing the letter of a past commandment, "written and engraven on stones;" but by arousing the soul to a view of the higher duty, which it should strive to fulfil with keen delight. And so He magnified the law and made it honorable. He imparted a new sanctity to ordinances when He broke the yoke of the law and taught us of the Father who loves us, and whom our own love to Him would prompt us to obey with eager spirit. Obedience to God has a new incentive, and a new energy, when we stand at the foot of the cross, and feel our hearts overflowing with shame for the sins of the world which doomed our Lord to the fatal tree, and with gratitude to God, who so loved the world that He thus gave His only begotten Son to die for our redemption. And with the thought of that great sacrifice, and of the boundless love that prompted it, the life of duty, which was so hard and toilsome when the sovereign law demanded it of us under coercion of penalties for disobedience, becomes an easy and joyful service, when we realize that our sinful past is freely forgiven in the grace of Christ, that the future is radiant with the hope of eternal mercy, and that all the present is made glad and strong by the favor of Him, whom we now call Abba, Father.

V

THE RIGHT USE OF DIVINE REVELATION

IN proportion to the intrinsic excellence of the blessings which we enjoy, is the obligation to study carefully the right use to which we will put them. All things intrusted to us by God are susceptible of perversion: we have it in our power to abuse the gifts of Heaven, to transform our best blessings into bitterest cursings, and to render even the water of life a cup of death. Furthermore, the injury that we may inflict upon ourselves by the perversion of a given blessing is ever proportional to the benefit that we might have derived from its proper use. The best things when perverted become the worst.

In confirmation of these statements it would be easy to adduce examples from the entire domain of nature and of human experience. In the human body the nerves, not the bones, the muscles, and the adipose tissue, are the avenues of our highest sense pleasures, as well as of our acutest pains. The most delicate nerve structures are those whose normal use affords our purest physical delights, and whose misuse thrills the system with acutest agony.

Further illustration may be derived from the sphere of social life. The closest and most happifying ties of social relationship become, when perverted, the sources of the worst forms of social wretchedness. Nowhere are man's social enjoyments more pure and exalted than in the tender relationships of the family circle:

yet nowhere can man be rendered more utterly miserable by the misuse of social relationships than in this very family circle. Those who love each other the most are capable of hating each other with an intensity of bitterness quite unknown in the common hatreds of mankind. And the quarrels of those who have been united in the closest bonds of friendship, and of those whom nature and affection have bound by holy ties, are proverbially fierce: for before such persons can hate each other at all, they must be capable of hating with extraordinary virulence.

It is much the same in the relations of men under human governments. Doubtless the best form of government that we know is democracy, the rule of the people themselves. Where the principles of democracy are faithfully applied, there will be found the highest forms of social prosperity, and the most general diffusion of the blessings of good government. But while a democracy is the best and most approved form of civil government, so long as its principles are faithfully observed, it becomes on the other hand the worst and most pernicious of all, when once those principles are abandoned. No other government is capable of inflicting such deep injury upon its subjects as a perverted democracy. Autocratic and aristocratic tyrannies are incapable of producing evils so wide-spread and so appalling, as it is in the power of a democratic tyranny to perpetrate. The horrors of the one democratic tyranny of modern times, that of France under Robespierre, eclipse in oppression and bloodthirstiness all the atrocities of modern monarchies and oligarchies.

The same general principles have further illustration and confirmation in the realm of mind. Genius is the chief of mental endowments. It renders its possessor

capable alike of world-wide usefulness or of world-wide mischief. The man of genius is a prince. He is born to rule, and he dominates men whether they wish it or not. The words he utters in his retirement are heard about the world and move the hearts of generations. Twenty-five centuries ago "that blind old man of Scio's rocky isle" composed the songs whose magic power has thrilled the world. From those songs it has been said that "the poets draw their inspiration, the critics their rules, and the philosophers a defense of their opinions; every author was found to use his name, and every profession wrote books upon him, till they swelled to libraries. The warriors formed themselves upon his heroes, and the oracles delivered his verses for answers." The praise of this poor, old bard still resounds throughout the earth. His name has been heard and pronounced with reverence oftener than any other human name. Homer possessed no rank, no wealth, no power: but God had crowned him with genius. I refer to him as manifesting the transcendent power of genius. That genius may be sanctified to holy uses of faith and virtue, and none can deny that thus it may work for the reformation of nations and ages: but that genius may also be perverted to the ministry of sin can be proven by many examples. The same power which works mightily for the truth when it is God-directed may work mightily for Satan, and spread the infection of vice in the minds and hearts of thousands. While it may be the world's blessing when rightly directed, it may be the world's worst curse when under control of selfish and worldly aims.

I have pursued this train of illustration far enough to establish the principle that our greatest blessings may be perverted so as to become our greatest injuries.

This applies to the physical, the social, and the intellectual spheres of human experience. Whether it is also applicable in the sphere of morals and religion, is a question about which some may be in doubt, but which will receive unqualified affirmation from sacred Scripture. God's best gift to our race is His truth, His Gospel: for this avails to the cleansing and the sanctification of the soul. But this truth, which has been proclaimed for human salvation, may be perverted into an agent for the soul's destruction. Long ago one said, "The commandment, which was ordained to life, I found to be unto death." (Romans 7:10.) In another place the same writer declares that the Gospel of Christ is a savor of life in them that are saved, and a savor of death to them that perish. (2 Cor. 2:15, 16.) The inspired writers give frequent testimony to the fact that God's word, the truth, is to be used for the salvation of the soul: that it may be misused to the soul's condemnation is less frequent, but it is still a positive averment of Inspiration. Peter, who is discussing a matter in the writings of Paul, which involved some things hard to be understood, declares that the unlearned and unstable wrest these, "as they do also the other Scriptures, unto their own destruction." (2 Peter 3:16.)

It will be well to examine this passage somewhat critically. The word rendered "unlearned" is not to be understood as designating those whose circle of general knowledge has been limited by circumstances beyond their control, but rather those who are unlearned and rude in their knowledge of Christ. Dr. Macknight, following Estius, translates the original word as "unteachable," and remarks that "the unteachable are per-

sons whose passions blind their understanding, and make them averse to the truth."

The "unstable" are such as have no settled religious principle: such are they who are shifted about by every wind of doctrine; the double-minded men, literally *men of two minds,* whom St. James describes as unstable in all their ways. The unstable have no real attachment to truth: they profess regard for it when it seems to subserve their selfish ends, but renounce it whenever it fails to advance their worldly interests.

The word "wrest" in this passage should have been rendered "torture." The Greek word is *streblousin,* and is derived from *streble,* a windlass, a wrench, an instrument of torture. In ancient times men were put upon the rack, and their limbs were stretched or twisted to compel them to confess some sin, or to reveal some secret. So Peter would suggest that these unteachable and unstable persons were accustomed to twist the Scriptures; to rack and wrench the language of the Scripture by violent criticism and forced interpretations, in order to make them lend sanction to their own notions, or pet sectarian dogmas. Such abuse of divine revelation is by no means unfrequent even to this day. It is still common with persons who are too proud to seek information by an humble and prayerful study of the Word of God to preconceive some notion or theory of religious doctrine and life, and straightway resort to the Scriptures to hunt up texts confirmatory of their theory; and generally it matters not to such persons by what hair-splitting criticism, or dovetailing of unconnected fragments of Holy Writ, they succeed in confirming the theory and deceiving men into adherence to it.

I suppose that a careful observer will have no difficulty in convincing himself that the Bible is very frequently employed as a magazine of materials for the use of theological creed-constructors, and as an armory where bigot-polemics may equip themselves with text-weapons, offensive and defensive, for sectarian combat. The sectarian ransacks the Bible to discover confirmations of the doctrines of his creed, and when he has collected all the texts that answer his purpose, he proceeds to weave them into an orderly and systematic contexture, which he accepts as the very essence and soul of truth.

The Universalist sectary searches through the Bible to discover texts that may be tortured into the support of Universalism.

The Calvinistic sectary reads his Bible in the same manner, but he has another object in view; namely, to confirm himself in his Calvinistic notions. The Unitarian sectary collects texts for the support of Unitarian dogmas; and the Trinitarian sectary reads and criticizes and conjectures until he amasses his heaps of Trinitarian texts. The Abolitionists obtain Abolitionistic ammunition from the Scriptures, and the pro-slavery man finds his pro-slavery texts. The Protestant sectary finds the pope almost everywhere in the Scripture where mention is made of a horn or of a beast! And the Papist sectary, not a whit behind the Protestant sectary, sees the Lutheran Reformation foretold in the symbols of the Apocalypse. The Baptist sectary can scarcely read of water in the New Testament without interpreting it as an allusion to immersion; and the Pedobaptist finds confirmation of his usage of infant sprinkling, when he reads that Jesus took little children in His arms and gave them His blessing.

But what need is there for multiplying examples? Such misuse of the Bible has been frequent and almost universal. It is often said that a talented man can support any dogma or notion by the Scriptures, and some who are less reverential affirm that the Bible is like an old fiddle, on which the skilful musician can play any kind of tune. But who are those whose evil use of the Scriptures has given occasion to such a profane witticism? Surely they are not the sincere Christians who have humbly read the Sacred Page to nourish their souls in piety and humanity, but rather those who have read the Book to confirm their foolish notions and selfish aims.

But it is not the Bible only which has suffered from such misuse. The statutes framed by our legislatures, and the decisions of the law courts are subject to the like maltreatment. The skilled advocate will accept either side of a case at law, which he will support by citations of legal enactments and by misinterpretation of precedents and records. Formerly the poems of Homer suffered in a similar way. Philosophers and moralists, physicians and politicians of every sect and grade bolstered up their dogmas by quotations from the Epics of the prince of poetry. Like the critics of modern times, they

> "were wont to view
> In Homer, more than Homer knew."

What sad work would ensue with the dramas of Shakespeare, if the various sects of philosophers, politicians, and religionists were to employ them as they do the Scripture! There is scarcely an opinion in science or religion, which would lack some array of textual support from Shakespeare, if men were as in-

tent upon confirming their dogmas from him as from the Bible. The fact that Shakespeare embraces so wide a range of truth and of human experience is the explanation why the dramas might be so extensively perverted. And it is simply because the Bible contains a still greater range of truth; because it presents truth in a greater variety of aspect than any other book, that it is so susceptible of unlimited perversion. If the aim of the Bible were to be regarded, and if its statements were studied with reference to their practical use in the purification of the heart and the reformation of life, there would be little or none of this contradictory interpretation of the Scriptures, which now puzzles and bewilders the multitude. Time was when it was believed that the earth had a flat surface, that it was a plane; now we know that the globe is an oblate spheroid. In like manner, the moral universe, the world of truth, is a globe, not a flat surface. And therefore, because truth is round and not flat, it is necessary to travel in the moral universe, as in the material, in order to see it as a whole. The man who stations himself upon one point of the material universe, however lofty his peak of vantage may be, cannot see the whole world: he must go to other points and ascend to as many other peaks as there are different tracts and countries to be surveyed. So he who would view the whole sphere of truth must traverse it in every direction, and he will presently find while so doing that the same truth may appear under a multitude of differing conceptions and in manifold aspects, some of them so diverse from the first view taken as to seem almost contradictory to it. Now, since God's Word is designed to subserve the moral wants of the whole world, it must necessarily contain such various aspects of truth as

shall enable every grade of intellect and character to see some portion of the universe of truth and holiness from its own proper standpoint. It does not follow therefore that every man will find an equal measure of light in the same spot or tract of revelation; but every man may find by humble and prayerful search that kind and degree of light which his particular case requires.

The main consideration is to use the Bible for the remedy of our heart-evils; not to lumber up our heads with it in order to support sectarian dogmas, or to wage theological warfares. David had the right idea when he said, "Thy word have I hid in my heart, that I might not sin against thee." The word here translated "hid" does not signify the concealment of the truth, but the treasuring of it. David treasured the word of God in his heart in order that he might be clear of sinning against the Creator. The sectary uses Scripture in a different manner and for another purpose. He treasures his texts, such of them as will consort with his purpose, in his *head,* in order that he may dispute with other sectaries, and Oh! bigoted polemic! Had God no higher aim in giving you His Word than to put into your hand weapons with which to wage the bitter and interminable warfare of sectarian dogmatism?

If all men of all the sects were to agree to use the Bible after the manner of David; if they would treasure up its sanctifying truths in their affections, in order that they might not sin; might not "miss the mark," as the original word imports, against God, how soon would all strifes and bitterness cease from among us: for as surely as a planet while it keeps its proper orbit around the sun could never cross the orbits of

other planets, so surely we, if we missed not the mark with respect to God, the soul's eternal Center, would never collide with each other, and so peace and concord would reign forever.

VI

WEARINESS IN WELL-DOING

IT has been well said that "All that we gain from life is usefulness." Young people frequently make the mistake of thinking that their main business is to secure happiness. We should have a higher aim than that. This life is introductory, is preparatory to the true life; and the great concern here is, not so much to enjoy the present, but to struggle for the future. We have no more right to consult for enjoyment in this world, than the school-boy has to be consulting his ease, when he ought to be mastering his paradigms and working up his logarithms. The school is for toil, and not for pleasure; and this world, considered with reference to the world to come, is the primary school in which God places His offspring so that they may acquire the rudiments of the spiritual education. So it appears to be a mistaken view of life, when it is supposed that the chief end is happiness. Far otherwise: the chief end of life, of all life is use. And though it may seem paradoxical, it is very true that the soul is never less likely to find happiness, than when it goes searching for it. The seeking for happiness is self-seeking. And happiness is not to be found by converging the soul's interests in the soul's self. Anxieties and doubts and fears arise to distress him whose supreme and absorbing purpose is to secure happiness. To relieve this distress man must send forth his affections from himself to rest upon others,

and to care and seek and toil for them. He must inquire what is right, rather than what will confer happiness on himself. He must aim at well-doing for its own sake. He must regard principles rather than results.

In these thoughts I am considering chiefly the young. I love to preach to such and to write for such. The young people of this nation possess generous aspirations. Of some among them this may not be said; but of the many it is true that they have large sympathies, and that they are generously aspiring to do good and to be useful to their fellow man. Some times these large sympathies, combined with their inexperience, cause them to originate Utopian projects; plans of usefulness which are impracticable of accomplishment. In consequence failure attends their efforts and discouragement disheartens them. The lesson which youth needs to learn is to check the spirit of over-expectation: and yet it must be allowed that the providential developments of our age conspire to encourage expectation. May I not say to the earnest aspirant for usefulness that he should not expect over much from man, but that he may expect great things from God, and that with His help he should attempt great things. Let thought be sober, and yet free: let the aim be high and the plan generous. Attend to the warnings and cautions of the elders; but listen also to the earnest hope for larger usefulness that swells in your own bosom. Cowardly prudence is often hesitating and blind. Some of the noblest achievements of our modern science and art, and not a few of the worthiest institutions of our time, owe their existence to the efforts of aspiring souls, whom our judicious grandfathers declared to be visionaries. Happily for

us the "visionaries" obeyed their own nobler instincts rather than the urgencies of their advisers. When we admit the fact of human progress we concede that the possibilities of the coming generation are not to be determined by present attainments and opinions. I always encourage our young people to strive for, and to expect, larger displays of the divine wisdom and power than the men of to-day possess. Aspire freely! Trust in the help of God with unlimited faith! Cherish your earnest yearnings to be useful, and distrust not the ultimate success of any wisely-pondered and well-meant project for the benefit of mankind.

But there should be a caution against discouragement. With the young there is danger of falling from the bright heaven which youthful fervor paints for itself and for society into the "slough of despond;" or worse, into the darker gulf of misanthropy. Many who commence life animated with generous purposes of usefulness presently experience a sad change in their feelings, grow weary in well-doing, and lose their interest in the welfare and progress of mankind.

There are two causes for weariness in well-doing, which I will consider at this time.

The first of these, which the generous spirit must guard himself against, is the indifference manifested by those from whom the well-doer has the right to expect aid and encouragement. It is a dagger to the heart, when the generous soul meets coldness or suspicion from those who should have given appreciation and brotherly sympathy. This spirit of ingratitude manifested by those for whom the Christian is devising good things is to be expected. In his labors for the elevation of the masses the philanthropist who has had experience will anticipate the opposition of the

worldly and the ignorant; of men who are too sordid to comprehend a large and generous plan of usefulness, and too selfish to imagine that any one can be actuated by any other than selfish and personal motives. The generous spirit of youth feels this opposition to be a crushing weight. But there is worse still, when those whose Christian profession justifies the expectation of sympathy for well-meant endeavor turn away with coldness or with misrepresentation and abuse. The shock of such an experience not infrequently disheartens the well-doer and causes him to relinquish his generous designs. This is the point at which the well-doer must be fortified. Discouraging as may be the coldness and opposition of those whom the ties of Christian kindred should make his brethren and joyful helpers, yet the misapprehension or prejudice of such must be anticipated. The world does not yet move together. In the Christian host some will march in the van, and some will lag far back in the rear. The well-doer must understand and make allowance for the weaknesses of human nature among those whom he knows to be Christians. And so to preserve his own courage unabated he must possess and exercise that charity which "never faileth." Like the sainted Henry Martyn, let him breathe the fervent aspiration, "Oh, for an unconquerable spirit of love."

A second cause of weariness in well-doing is found in the tendency among the people of this country to seek for immediate results. We are unable to wait. We desire to accomplish everything in the speediest manner. The philanthropist, as well as the money-grubber, wants to find that golden stream of success whose flow shall be both deep and violent. Civilization, commerce, statesmanship, philanthropy; all are in a

hurry. They would reap the fruits of a generation in a single day. But the progress of reform is slow to the eye of our eager anticipation. Youth wishes to see the giant evils of centuries reel and fall under a single stroke. But God has wisely made the human race so it cannot be changed in a day, else it might be too easily turned toward evil. And so because good must struggle with evil, and because the contest is hard and long; because we must frequently wait before we can see that our best meant endeavor is to have any favorable result, many are yielding to discouragement. They become weary in well-doing, and finally retire disheartened from the field of benevolent effort.

The remedy for both these classes of discouragement is charity and faith. Faith says, "Let us not be weary in well-doing, for in due season we shall reap, if we faint not." We may not reap as soon as impatience desires, but we shall reap at the proper time. We shall reap as soon as the harvest has had the time to ripen, and to reap before that proper time could not be to our advantage. This thought of the ripened harvest is one which all well-doers should considerately ponder.

Can any Christian doubt that the Lord Jesus Christ is the head and prime mover of all Christian progress? Is not He the fountain of truth and of spiritual life to our race? Is there a single project in the world that is unknown to Him, or a single power that is not subpect to His control? Hath not God "set Him at His own right hand in the heavenly places, far above all principality and power and might and dominion and every name that is named, not only in this world, but in that which is to come; and hath put all things under His feet, and given Him to be over all things to the church?" (Ephesians 1:20-22.) Wherefore, since

Jesus died on the earth and now lives and reigns in glory to accomplish the aims of His own divine philanthropy, no species of well-doing can fail of ultimate success. Christ, the great philanthropist, inspires and fosters all the wise projects of benevolence that Christian minds entertain and advocate. Whatever is consonant with the spirit of Christ in the temperance movement, in the Peace Society, in the struggles of mankind for liberty, or in any projected social reform, shall certainly triumph. For the Lord and Leader of all true reforms lives, and He will be with His followers always to guide and bless, "even unto the end of the world." And whosoever shall oppose the philanthropic plans of the Lord Jesus, whether individuals or nations, if they do not repent, will experience discomfiture and overthrow: for He will "break them with a rod of iron;" He will "dash them in pieces like a potter's vessel."

Consequently no well-doer should be unduly anxious about the results of any wise and well directed effort. It must succeed. "In due season we shall reap, if we faint not." Christ is far more interested in human progress, and far more concerned to advance it, than any of His servants can be. And so the well-doer should entertain no fears, should yield to no discouragements, should waver before no opposition. For the Scripture declares that "no weapon that is formed against thee shall prosper: and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord: and their righteousness is of me, saith the Lord." (Isaiah 54 : 17.)

But it may be complained that the progress of mankind is slow. So doubtless it seems to some. Some benevolent minds, if they had the power, would en-

deavor to drive society forward at quicker pace; but they would goad to exhaustion instead of accelerating its progress. The world is advancing as rapidly as is consistent with safety. If the Messiah had a greater number of "well-doers" to be "workers together with Him," there would be more rapid advance. But when the moral capabilities of the members of society are considered the progress of reform through the centuries has been as swift as has been consistent with success. I have no doubt but that at any period of the past there might have been a greater advance of almost any one of the great interests of society; but not a greater advance of all taken together. In the development of the human being, even if it were possible to stimulate some one of his faculties to a more rapid development than the rest, the procedure would finally be to his injury. It is better for a child that all his faculties grow with equal proportion, rather than to have brain or muscle stimulated to excessive growth, at the expense of other parts of his body. Had man but a single faculty, all the energy of his being would be available for his advancement in that one direction. But he is a complexure of many faculties, and his highest perfection is attained when all are directly and perfectly coordinated. If by accident or neglect any part of the body suffers injury, all energies of the system are drafted upon for repairs. The other parts of the body tarry in their career until the injured part is so far recovered as to advance with equal step.

It is the same with the great body of humanity. Ten thousand interests, material, moral, and spiritual, must be coordinately advanced in order that there may be a possibility of general progress. Selfishness is constantly disturbing the healthful growth of one or an-

other of these multiform interests. And "if one member suffer, all the members suffer with it." The agricultural, mechanical, commercial, political, intellectual, and spiritual interests of the world must all be cared for and advanced together. Great impulses to progress are not given to any one human interest independently of the rest, for the spirit of progress in one reaches out to all. We have illustration of this statement in the general revival which attended the period of the Protestant Reformation. That one generation witnessed the revival of literature and art, the advancement of science, the establishment of universal commerce, and the emancipation of conscience from the yoke of priestly dominion. All the greatest interests of society, material, intellectual, and moral, took step forward together. And so must they ever advance, in order that the harmony of progress may be maintained. The "men of one idea" will naturally desire the concentration of all the progressive energy of mankind to their particular point of progress. The abolitionist wants all men to be abolitionists; the philanthropist would have all to be concerned in the physical betterment of their fellows; the teetotaler would have all the world as abstemious as himself, and that immediately, even if the result is achieved by force and arms. But the plan of heaven is different from this. Its progress is to work its perfect work by diffusion throughout all the departments of human activity, according to their proportionate relation to the final design. The great body must develop at the same time in all its members. As the hand enlarges, the brain enlarges. We might wish it otherwise, and might try to have the mental development of a child proceed faster than its physical development. But the way of nature is the

better, even though the rate of motion be less perceptible. Society is advancing as rapidly as is consistent with its harmonious and healthful progress. Its interests are multiform and complex. Christ's helpers on the earth are few and His opposers are many; hence progress is comparatively slow. But as the "workers together with Him" are multiplied, progress will quicken its pace. Meanwhile let no well-doer grow weary of his work. He achieves much as he brings himself into closer harmony with his leader, Christ. As he extinguishes evil in his own bosom he is fighting evil everywhere. When he is right himself, he can strike at the evils of society with better grace and better effect. No blow then that he strikes wisely can fail of proper result. "In due season we shall reap, if we faint not." Of the ultimate triumph of righteousness there can be no doubt while the great God rules in the heavens, and while Christ dwells in the hearts of His faithful servants. As the prophet declared, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

VII

BROTHERLY CARE

I DESIRE to offer a few thoughts upon the subject of Brotherly Care, and for convenience' sake I will present them in the form of a sermon, using for my text the question of Genesis "Where is Abel, thy brother?" As the compact form of this brief passage forbids the customary tripartite division, I shall ask my reader's indulgence as I consider the language under three points of view, viz., Inferentially, Mystically, and Practically.

I. The question to Cain, "Where is Abel, thy brother?" authorizes the inference that Cain was under obligation to know where his brother was. If, as we may well suppose, the ground of that obligation lay in the fraternal relationship which God had established between them, we may deduce the other inference, wider in its application, that every man is under obligation to know where his brother is.

"But," urges some objector, "suppose that I have no brother; what then?"

To this I answer, in such case you are not a man. For we well know that the distinguishing human characteristic, that which constitutes genuine man-ness, is the possession of the faculty by which we are enabled to have spiritual communion with God; that faculty whose spontaneous expression is prayer. The true "universal prayer, universal in its comprehensiveness, and universal in its adaptation to human conditions,

commences with the words, "Our Father;" and these words teach us to acknowledge a Father above us, and to recognize a brotherhood about us. In the intensity of selfishness man ignores all other beings, and their rights and interests. Then he asserts that all things are for him and in himself only. But in his better moods, and all men have such; in his moods of worship and prayer he is bound, as he acknowledges in his heart, by holy ties to the Universal Father and to the universal family. Surely all men have brothers; all men are brothers, and their hearts echo this sublime and eternal truth.

But who is my brother? This question carries us to the point where we must determine the basis of brotherhood. Mankind acknowledges various bases of fraternal relationship, among which are color, nationality, condition of life, and similarity of thought. Some seem to consider as their brothers only those whose dress displays the same modishness and costliness of material as their own. To this class fashion constitutes fraternity. Clothes is the basis of their brotherhood, a brotherhood not constituted by God, but by tailors and haberdashers. Of course, when such persons disrobe, they become brotherless; and resume brotherly relations when they button on their coats! The absurdity of such a relationship is so great that it becomes immediately apparent on the mere statement. But if clothing is not to be the basis of confraternity, neither can it be muscles, sinews, bone, and skin; for these are merely the garments of the soul, as the former are the wrappings of the body. It is a mistake to hold, if one man's nose contains more gristle than another's, or if his skin secretes a darker pigment, that he therefore is not a brother. It is a mis-

take also to imagine that climatic agencies, when they modify the complexion and configuration of the human body, can render the inhabitant of the body the less a man. If human brotherhood is to be constituted upon blood, and hair, and muscles, then a symmetrical ourang-outang may be more of a brother to me than a hunchback, or a crippled man; and a black man, or a red man, or a yellow man, whose soul may be a magazine of wisdom and a temple of the Divine, shall be less fraternal to me than some white-skinned Bonaparte, or a Benedict Arnold!

If I choose to array my limbs in black, while another covers himself with blue or brown; or if I wear a white skin, while another red or yellow; or if I clothe my intellect with the ideas of this school or that, in none of these cases do I destroy or forfeit my relationship as brother to those whom I have failed to imitate, or who fail to imitate me: for all these things are matters, not of fraternity, but of fashion.

Clearly enough the basis of brotherhood among men is that God is their common Father. Brotherhood then is a question of nature and origin; not of forms, or manifestations, or of quantity. If Jesus is the Elder Brother of the human family, as inspiration declares, assuredly the Hottentot, or the Patagonian, is brother to Newton or to Swedenborg.

This allusion to Jesus as our Elder Brother may properly guide us to the true solution of our problem. All men are potential brothers to Jesus Christ in that all possess faculties capable of impress by His character and receptive of His spirit. This potential brotherhood of all men to Jesus certainly indicates the existence of some kind of brotherhood which is sustained by all men, each to the others. Now as our

potential brotherhood to Jesus is absolutely independent of all inquiry as to a man's clothing, his complexion, and his merely intellectual development, so our real brotherhood to each other cannot be based upon our current fashions, our physiologies, or our philosophies. The one fact of the universe that God is the Father of us all makes all of us brethren. This fact may be expressed thus, that God has made all men in the image of His own intellect and affections, and has signified this common relationship by bestowing upon us a common physical humanity. Hath not God created us? And hath He not "made of one blood all the nations of the earth?"

But there is another basis of brotherhood, the actual brotherhood of the spirit of Jesus. We may illustrate this by a comparison. Suppose that one of the Siamese Twins had been intellectual and pure, and the other of the two the reverse; and that a third brother of the two had possessed the disposition of the first, but not that of the second; then the first would have been brother in a higher sense to the third than to the one whose body had been joined to his own, and from whose heart he received the warm current of his physical life. Truth offers a higher bond of relationship than blood. God has made us body brothers for a time by giving us a common blood: He makes us soul brothers for eternity by communicating to us the living truth through His Son, the Messiah. When it was told Jesus on a certain occasion that His mother and His brethren stood without, desiring to see Him, He made answer, "My mother and my brethren are these which hear the word of God, and do it." (Luke 8: 21.)

From these considerations I reach the conclusion that wherever God has made a man, He has made me

a brother, a body brother; whether he be tall or short; born in the United States or in New Holland; whether he be black, red, or white. I conclude also that whenever Christ has redeemed and purified a soul He has given me a Christian brother, a brother of my soul; whether his opinions and denominational connections are identical with mine, or not; whether he be Trinitarian or Unitarian, Catholic or Protestant; for it were as sensible for ethnologists to make hair or wool the basis of a man's physical brotherhood, as for Christians to erect the skin-deep wisdom of sectarian theologies into tests and bases of fellowship for their brotherhood.

II. I pass now to consider the text mystically: i. e., to bring forth a mystical meaning from the literal language. Said God, "Cain, where is Abel, thy brother?" With the early nations all names were significant. They always carried meaning. Eve named her firstborn, Cain. This name in the Hebrew is *Ka-Yin,* an acquisition. So she said, "I have gotten (acquired) a man from the Lord." The etymology of Abel is not so clear. If we adopt the uncertain opinion of former Hebraists the name Abel would signify "emptiness," "disappointment," "mourning." Suppose now in treating Cain and Abel as representative of individuals and classes in our day we were to understand Cain to be the man of acquirement, the Possessor, and Abel to be the man of disappointment, the Lacker. In such case the text would read, "Man of many possessions, where is thy brother in distress? Possessor, where is thy brother, the Lacker."

Possessor! Possessor of what? Does one begin to say in the spirit of Cain that he has no money, or at least no more than what is required for his personal

and his family needs? Money! Who said anything of money? Is money the highest wealth, or the supreme need of suffering humanity? What is money but the factitious representative of material wealth; of wealth needful indeed for the body, as much as fertilizers are needful for the soil: but muck is neither flowers nor fruit, though with the sunshine of heaven it may aid in their production: nor is money true wealth, true happiness, true good, though in the hands of the wise it may help to securing all these. The most needed and helpful constituents of plant life come not from the soil: they come from above, from the all-surrounding atmosphere, and from the sun. So the best wealth that we have is not that which lies at our feet, but that which comes down from the Father of Lights. What the Abel-humanity most needs is the treasure of our wisdom and love; of our instruction and sympathy, rather than mere dollars and cents. The head and the heart hold a higher place, both of position and profit, than does the pocket-book. A man may be a Cain, a possessor, even if he has no money which he can spare. He may have that which sufferers need far more than they need cash. We have an example to the point in that instance from sacred history, where Peter said to the man at the Beautiful Gate, "Silver and gold have I none, but such as I have, give I thee: in the name of Jesus Christ of Nazareth, rise up and walk." (Acts 3:6.)

III. I now consider the text practically. What shall be our conclusion from the preceding reflections? Where are our brethren? Where are the suffering about us? Do our hearts burn with love to the "poor heathen" who live at the antipodes, while we pass by the wounded Samaritan who lies in our path? Where

are the poor, the debased, the ignorant in our own neighborhood, and what are we doing for them? "What can we do." do you ask? You can impart to the needy; instruct the ignorant; guide and elevate the lost. But how can this be done? It must be done individually; it must be done by society. We must adopt efficient plans for the relief of our poorer brethren. We need wise methods as well as warm emotions. The occasional gifts of generous individuals are not enough. We must open up some constant source of support for those who are under the heel of poverty. In the cold, pinching winter, when many are out of work, and many worthy persons are in suffering, we must see to it that every man who is willing to work may have remunerative employment. This should be our regular form of benevolence for the able-bodied poor. The sick should be aided by the certain and the constant contributions of the community. The alms-house is a miserable, Cain-like invention by which many endeavor to purchase immunity from the obligation to look after their brethren. Said Jesus, "The poor ye have always with you." But while they are always with us in the sense that there are always poor close by, they are not always too close; for when they become too old and too troublesome we pack them off to the poor-house!

Then we should encourage the industrious poor to obtain homes of their own. Some of us own land, a hundred acres, three or four hundred acres. We should advise our poorer neighbors to buy some of this land and pay for it in work, and so get a home for themselves and their children. How soon would these people, after they have begun such a course of home building, be animated with order and virtue and self-respect; while their now hopelessly dependent condi-

tion inclines them to restlessness, and intemperance, and dishonesty, and sottishness!

So also the means of obtaining an education should be supplied to all the children in the community. It should be with us a neighborhood concern to have all the children attending school, and to have good books and papers which embody needful instruction in science and morals brought within the reach of all. All these things we should do in our associate capacity as a church. Churches to-day appoint committees on doctrines and creed, but they seldom appoint committees on employment and on securing homes and education for the indigent. Once in the church those who had surplus possessions placed them at the apostles' feet, and "distribution was made unto every man according as he had need." In those days Christians did not utter the heartlessly infidel sentiment, "Am I my brother's keeper?" Nay, they gave to all men as every man had need, and the Lord added to their number, the saved. The Father was ever with them, because they were not neglectful and forgetful of their brethren. May the like spirit prevail in all our hearts, so that we may recognize the Lord's children wherever we meet them, and help them to the good, which in their particular circumstances they most may need, each of us according to our several ability.

I WANT SOMETHING TO DO

"Mother, I want something to do." So exclaimed a little girl, only five years old, to her mother. The mother was reading a newspaper and gave no heed to her child's entreaty till it had been repeated several times, when as she raised her eyes from her reading,

she petulantly bade the child go away and stop pestering her. Sadly and in tears the child withdrew.

Since I learned of this incident I have been thinking of the trials and hardships of the little people, and as I have recounted them to myself I have wondered why in this age, when we are having all manner of societies organized for the relief of every human woe that no society has as yet been framed to ameliorate the condition of the little boys and girls. Why should not the benevolent men and women, with their Philo-Hellenic Societies, and their Philo-Italian Societies, and all their other societies, have also constituted a Philo-paidistic Society, with Corresponding Secretaries all over the world, and with one vice-president in every family?

But what are the trials and hardships of the little children? They are many and various. The good Creator has implanted in all of us certain latent powers, which are the springs of human action, and the source of human development. These latent powers are continually energizing, and are continually pouring forth their surplus vital energy to be expended by the muscles and the brain, either in the further development of them, or in the performance of the uses for which they were created. So long as this outpouring energy is properly directed and normally expended, happiness and increased perfection are the product. But if this energy be restrained, or let go into improper channels; if spheres of useful and adapted activity be not procured for every struggling faculty of the body and of the soul, then the human powers rush in upon each other; expend in wild and mutual conflicts their gathered force; destroy the balance and harmony of the faculties, and render the entire constitution a

pandemonium of unsatisfied instincts and warring propensities. To know how to lead forth and expand our energies therefore is the desideratum. This knowledge the mature man possesses, but the child does not have it yet. The man has passed the primary stage of his development; has learned to control his desires; has gathered stores of wisdom by observation and experience, and is therefore capable in some measure of supplying his needs from his own resources: but the child does not have these resources; his nature, physical and intellectual, is still rudimental and undeveloped. His attainments are scanty; observation and reflection have not enriched him with the treasures of practical wisdom; and while in his opening faculties he feels the pressure of resistless powers, he cannot interpret them; he does not know by what agencies to draw them forth. Something he must do; for God is in his elementary nature urging him to development, but he cannot know what to do, or how.

In view of these well known facts, can any one say that the obligation of those who have charge of children is properly discharged when they have been provided with food, clothing, and the other necessities of the physical life? Does not the child have intenser needs than any of these? If not, wherein is he different from the horse, on whom indeed the careful groom often bestows more care and labor than some parents bestow upon their children? Does not the groom train the young colt in the strictest rules of equine development? Does he not wash him, curry him, blanket him, and measure out his food in proper quantity and at proper times, and does he not exercise him daily in walking, trotting, and running according to established forms. Finally his care is rewarded in the

complete development of the noble animal, whose symmetry, spirit, and graceful action excite the admiration of all. But how was this perfection of training attained? Was it not done by careful study of the nature of the animal, and by employing a system of development which was judiciously adapted to that nature? Why then does not the nursery furnish as well developed specimens of mankind as does the stable of horse-kind? The reason is that the most of parents fail to promote the powers of the child by judicious exercise and in accord with the laws of its being. Should a groom train a colt as carelessly as many parents bring up their children; should he give him food without regard to its wholesomeness, or the right quantity, or the right time; should he keep him away from the salubrious sunlight and the pure air; should he give him nothing, or at least should he give him no well adapted training that will exercise his whole nature, the poor creature would grow discontented and unhappy, and would implore the groom no less anxiously than the child besought its mother to give her something to do.

It appears to me to be horrid, a shocking wrong, that a child should be left to its own resources for employment and amusement. Of course it would not be best to do everything for him, nor indeed to do anything for him that he can do by himself. But he should be put into the way of doing for himself, and he should be aided with kindly counsel, which is based upon a correct observation and knowledge of his leading traits. The child does not know himself, nor the kind of activities he is best fitted to perform. The parent and the teacher, and in the first ten years of the child's life, they should be one and the same, should study

him as a problem, and while cultivating all his faculties, should draw out his leading useful traits in such a manner as will enable him in his maturity to hear and respond to the call of God to his appropriate sphere of life.

Not long since I saw a little lad of ten years old, who was spending an hour in my library. It was snowing and raining out of doors and he had nothing with which to occupy himself while kept inside the house. His energies were overflowing and he had no way of contriving how to expend them. A dozen times or more he inspected the joints of the chairs and the fastenings of the windows. Again and again he looked over the same things, all the while hopeless, I was certain, of discovering anything that he had not seen before. Poor child! His existence for the time was a burden to him. He was anxious to do something. He had constructive talent, but no way in which to give it expression. I think he would have been far happier if some friend had supplied him with a few simple tools, a piece of pine board, and a place where he could saw and carve and whittle and drive nails at discretion.

A good deal more is involved in this suggestion than the mere passing amusement. For the brain of the boy or girl is constructive, and it learns by doing things. The hand has its part in the business also, for it gets training in the holding of tools and it has the firmer touch and the more delicate grasp by all the uses to which it is put, when these uses are frequent. If a boy makes the simplest box he is learning practical arithmetic when he measures the length of the sides and ends. He is acquiring geometry when he squares the board that he is sawing to fit some par-

ticular place. He is learning accuracy of movement when he saws the board to the middle of the line, or the outside of the line, according as his measure requires. And the girl who is snipping paper dolls with the scissors, and clothing the dolls with bits of colored papers, which she puts together with help of the pastepot, is learning lessons of accuracy and color and much beside that the later years will make good use of.

I suspect that it is of much greater importance than is commonly acknowledged by parents that the little folks be furnished early with agreeable and wisely adapted employments. They should not be left to their unaided resources for amusement and occupation. If they are not given a proper channel for their swelling energies they will discover some channel, and generally in such case it will be that kind of channel which their elders will call mischief.

It is wise therefore to plan something for them to do, which they may not regard as taskwork, but as an employment of their own. It is especially on the rainy days, when they cannot engage in their games in the open, that such amusing employment should be provided. They should not be left to moping listlessness. It is horrible to be with nothing to do. The mature man, with his wealth of interesting knowledge and pleasant remembrances, sinks under having nothing to do. How then can the child endure the ordeal?

Sir Horace Vere was asked by the Marquis Spinola, a celebrated general, for the cause of his brother's death. He is said to have replied, "He died, Sir, of having nothing to do." "Alas," said the Marquis, "that is enough to kill any general of us all."

VIII

KEEPING CHILDREN FROM CHRIST

THE Gospel histories inform us that on a certain occasion the people brought their young children to Jesus that He might touch them, or, as Matthew has it, that He should put His hands on them and pray. The disciples, who thought it improper to have the time and attention of the Master distracted by children, rebuked those who brought them. But the history says that "Jesus called them unto Him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." The expression "forbid them not" would be better rendered as "hinder them not," as if He had said, "Do not lay any obstructions in the way of little children who are coming to me."

I wish here to point out some of the causes which operate to hinder little children from coming to Jesus.

To come to Jesus is to get an understanding of His doctrine, to imbibe His pure and affectionate spirit, and to imitate His useful life. Coming to Jesus is not necessarily and always the work of a moment: often, especially in the case of children, it is a succession of gradual advances in Christian knowledge and grace, corresponding to the gradual unfolding of the human mind. There is no good reason why children do not

grow up Christians as they grow up men. There is no reason of God's appointment why children do not now, like some who are mentioned in Holy Writ, become sanctified from their birth, and familiar with the Scriptures from childhood. That they are not so is the fault of the people who hinder them from coming to Jesus. But not all are so hindered. Some grow up into Christ from very infancy, and have never had their affections estranged from God. Some of the purest souls are unable to remember the period when they did not love God, for they loved and served Him from the earliest dawnings of mind. It is earnestly hoped that the number of such may be multiplied; and that, instead of spending their most impressionable years in ignorance of the divine life of Christ, they will hereafter, under a wise and Christian tutelage, grow in grace and in the knowledge of Jesus, as they grow in stature, and in the unfolding of every faculty.

The first class of causes which I would mention as operating to hinder children from coming to Christ are those of a physical nature; those that are connected with the body. The body is more to the soul than a habitation and an instrument; it is the channel through which the mind receives the impressions and influences of the whole outward universe: it is, to use a figure, the soil in which, and from which, the soul germ grows. Man is compounded of body and soul; distinct natures, either of which is capable of holding the other in subjection. One of these natures is susceptible of angelic exaltation; the other, of brute debasement. To the one belongs all that is Godlike in human capability and attainment; to the other, those blind appetites which distinguish the beast. Through the body the soul holds all its intercourse with the

material world and nourishes itself with the rudiments of truth. The body and the soul, while they preserve the due balance of their respective powers, according to the design of the Creator, would never come into collision with each other, but would always cooperate with mutual perfection and advantage. But this due balance has not been preserved. The appetites and inferior passions have always been allowed to gain the ascendency, and by hereditary transmission have fixed tendencies toward sexualism in the moral and physical constitution of mankind. Owing to this cause few if any of those who are now born are free from inherent tendencies to vice. From our progenitors we have derived both our physical characteristics and our moral inclinations. It is impossible that the offspring of the glutton and the drunkard, of the libidinous and the sensual, should resemble in tendency and inclination the offspring of the intelligent and virtuous. The principle underlying all these facts is that the parent begets offspring "in his own likeness, after his image;" and transmits to his descendant whatever unsound conditions and vicious tendencies appertain to his own physical and spiritual constitution. It is according to the operation of this natural law that God "visits the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate" Him, (Exodus 20:5), and that He recompenses "the iniquity of the fathers into the bosom of their children after them." (Jeremiah 32:18.)

When we recognize the fact that children inherit the physical and moral constitution of their fathers, and are prone to develop into actual character such inherent tendencies, it becomes easy to perceive how certain physical influences could be exerted upon them of a

nature such as to prevent them from coming to Christ. Imagine a child to have inherited from gluttonous and libidinous parents a constitution which is inclined toward these ancestral vices; suppose the same child to be fed continually with rich and concentrated food, with highly seasoned meats, with rich cakes and pastry and confectionery; would not the effect of this highly stimulative diet act upon the peculiar susceptibilities of this child so as to animalize his nature and render it difficult for him to become pure and chaste and holy? In the case here supposed it would be necessary to starve down the brute tendencies, which are already too vigorous, and to nourish the rudimental angel of the soul by leading it constantly to thoughts and employments of purifying and elevating kind. Even then this soul would meet difficulties enough in striving to live the regenerate life; for though it should "delight in the law of God after the inward man," it would still "see another law in (its) members, warring against the law of (the) mind, and bringing (it) into captivity to the law of sin." (Romans 7: 23.)

In the case of children, if those to whose care they are intrusted have reason to suspect that animal tendencies of any kind predominate in them, and in most cases there is reason to suspect this, they should carefully stimulate their intellect and their affections to pure activities, and refrain from stimulating the body, so as to delay the period of its coming maturity as long as possible. A cogent reason for the moral rottenness which exists about us is that physical, or rather, animal maturity comes prematurely. There are many children in all our communities whose physical constitution, and especially their nervous constitution, is so replete with morbid tendencies that their minds are

hardly impressible by Christian truths and influences. From early life their latent morbidities have been stimulated to activity. Before they can speak they are surfeited with rich food and are trained to an appetite for those hurtful stimulants, tea and coffee. Later when they are able to give expression to their desires, they are given rich cakes and pastry, and preserves and confectionery, which are consumed in this country in an abundance not paralled abroad, by means of which the body is so powerfully stimulated that the animal propensities begin to act several years before the natural period of physical maturity, and while the judgment and reason are too weak and immature to oppose obstacles to unlawful indulgence. To such causes chiefly is to be attributed the existence of that fearful secret desolator by whose ravages multitudes of youth are robbed of virtue, of mental energy, and of life itself.

If parents desire their children to come to Jesus they must beware lest they "let their table become a snare before them: and that which should have been for their welfare, * * * become a trap." (Psalms 69: 22.)

The second class of causes by which children are hindered from coming to Christ are doctrinal; those repulsive notions of the character and government of God, with which the minds of young people are commonly filled. Superstition is no inconsiderable part of the mental nutriment that is fed to children. Often their first ideas of spiritual agencies and of the spiritual world are received from reading some fairy story, or from hearing some "chatty old Aunthood" discourse to them "profane and old wives' fables" of demons, witches, and ghosts. Since these are their earliest impressions of the spiritual world they become of neces-

sity types of their early theological opinions. These notions are often rendered still more pernicious by the practice of some who attempt to govern them by tales of the "Bugbear Man," who is on the watch for bad children; or even worse, of the God who is angry with them, and who has a dark place prepared for their punishment. The theological instruction, religious instruction it is usually called, which is given to children, is often of a nature such as to fill the mind with unwholesome notions of God and the spiritual world. Instead of pointing to Jesus as the image and living representation of the Unseen One; of Jesus, who came to show us the Father and lead us to Him, they too often present Him as a sacrifice offered to appease the Divine Justice: and thus the idea of God, which should be the sunshine of the soul, is made to harass and repel it. The idea of the Christian life, as it is usually communicated to the young, is also of such sort as to repress the genial and cheerful feelings of childhood, and to darken the soul into some condition of long-faced religiousness, rather than to quicken its best faculties for the joyful service of Jesus. Our Father is the title by which the Deity should be made known to children. This calls forth warm affection toward the Unseen One, and it also suggests the idea of human brotherhood, the recognition of which is indispensable to morality. I well remember how pleasantly a little boy that I knew, who was only five years old, was affected by the address of a minister, who in his public prayer said, "Our Father." How different the impression on this child, had he heard the Creator addressed after the manner of a venerable man, the head of a college, who in public prayer lifted up his petition to "the great and terrible God." It is of no small

importance by what name the Supreme is familiarly known to the soul, and in what manner the first impressions of God are communicated to the mind. Surely there are enough reminders of God among the lovely and beautiful objects of His vast creation to make it unnecessary and unjudicious to resort to tales of fire and devils and darkness. I doubt the wisdom of telling the little children about hell and its denizens. Indeed, I approve rather the course pursued by a friend, whose two little girls had never been permitted to hear of hell, and whose minds were kept sweet and tender toward their Heavenly Father. Why will not parents suffer their little ones to come to Jesus and learn that He, the true-hearted friend of little children, is the manifestation and very image of that Infinite Good One whom He hath taught us all, both old and young, to call, "Our Father?"

The third class of causes by which children are hindered from coming to Christ are governmental; are the restraints and punishments to which they are subjected under the name of discipline. For a time the parent to the child has the place of God; and the government to which he is subject at home is to him a suggestion of the nature and method of the divine government. It is of incalculable importance for a young soul to grow up in the quietude of a peaceful home, a home in which love has its dwelling. Let those to whom God has intrusted the care of His young immortals beware how they render their firesides places of fretfulness and contention! Let the Son of Peace dwell with you. Govern your children as God governs His, by wise and patient love, which is better and more successful than the rod. Be friends and companions to your little ones, so that they will not need to go be-

yond the limits of home to seek a sympathy and companionship which the home fails to afford. Let the father, when he comes from the farm, the shop or the office put aside his careworn visage and his business-like severity of manner and meet his children with the voice of affection. Let him speak kind words to them. Let him be to them as their elder brother; interested in their affairs, eager to smooth away their difficulties and to make their happiness even more happy by his cheerful presence. Be to the children as God is to thee. In thyself show the way to Jesus, and lead them to the Master's side.

I will bring this article to a close by relating an incident which came to me in the course of my pastoral visitation. A little time ago in a season of prolonged drouth a young girl said to her mother on returning from church, "Mother, Mr. Craig did not pray for rain to-day." "How do you know?" asked the mother. "I watched him," replied the child. It may be said that a former pastor of that parish, whose memory was embalmed in the hearts of the people, was accustomed to teach his congregation that all things which we enjoy are the gifts of our Heavenly Father, and that we should seek them of Him in every time of need. In seasons of drouth he was accustomed to pray for rain; and at the bedside of the sick he often besought the Lord to restore them to health. He was a man of prayer, and the effects of his prayers were often such as to convince his friends that "the effectual fervent prayer of a righteous man availeth much." The remembrance of the ways of the former pastor will explain the surprise of the child that no petition on this occasion was addressed to God for rain.

"But have you prayed for rain?" said the mother. The child replied that she had not, for she supposed it was the business of the minister to attend to things like that. The mother assured her that she could pray for rain as well as the minister. She answered that she did not know how to pray for rain. The mother directed her to pray to God for rain in the same manner that she would ask for a piece of bread, if she were hungry. No more was then said upon the subject, and the child seemed satisfied. But soon afterward a heavy rainfall set in, and the child was dancing about the house in delight. "Why are you doing that?" inquired the mother. "Oh! it rains, it rains!" replied the child. She had been praying for the rain and now the rain had come as answer to her childish prayer.

I would not allege a necessary connection between the child's prayer and the rain which so speedily followed. But the occurrence is instructive. That child's confidence in prayer will probably be stronger all her life through by reason of her experience. Why could not the little ones be taught to go to Jesus with the story of their wants and wishes? Oh! Scorner! curl not thy lip in derision. Waste not thy pity, Oh! Wise man of the world. For "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein."

IX

SELF-CONTROL IN YOUTH

AMONG the many friends of Jesus, with whom He often enjoyed the affectionate intercourse and hospitality of a Christian home, the Evangelists have particularly mentioned Martha of Bethany, and her sister and brother, Mary and Lazarus. At Martha's home Jesus and His disciples were occasional visitors. Martha it is supposed was a widow, and a believer in the Messiahship of Jesus. It was while Jesus was on one of His missions of mercy that Martha hospitably received Him and began to prepare entertainment for her illustrious guest.

To understand this portion of the narrative the reader must have some idea of a Jewish dwelling. Usually these Jewish houses were constructed in a quadrangle, enclosing a central court or open space, over which an awning was sometimes stretched, though sometimes the covering was more permanent. All the windows of the house opened into this central court, with the exception of a single window above the outer doorway, which opened toward the street. The top of the house was flat, and was much used by the inmates, particularly in the cool of the day. The central court was the general reception room. Here the transient guest was received after he had deposited his sandals and washed his feet at the outer door.

The reader who thinks of the Jewish home must not imagine the arrangements of our modern dwellings.

I have no doubt that Martha's reception room, or parlor if you please, displayed neatness and taste; but you would look there in vain for the useful and ornamental appointments of our parlors. Here was no stove, for stoves were unknown. There was no clock on the mantel, for clocks and watches are modern inventions. There was no center-table with its lamp of cut glass. The ancients had no glass lamps; those they had were commonly of bronze. There were no books with gilt edges and beautiful bindings, for the world had no printed books prior to the fifteenth century. Martha's parlor had no mirrors. In place of mirrors the ancients had polished plates of steel or brass, and these were kept in the sleeping apartments. There were no daguerreotypes of absent friends in this parlor of Martha's, for the day had not arrived when man compelled the light to make his portraits, and electricity to carry his messages. The floor had no flowered carpet: there was no Boston rocker drawn conspicuously into the middle of the apartment to welcome the wearied guest, and there was not a newspaper to tell its tale of the world's progress.

Also, alas for Martha! there was no *Herald of Gospel Liberty* in her house. Of course I refer to the excellent religious paper of that name; though in fact she had just welcomed the Divine Herald of Gospel Liberty Himself.

Directly that she had seated her guest in the high seat of honor in the corner of the room, with His disciples and Mary to keep Him company, intent upon preparing His dinner that should adequately honor Him and at the same time justify her reputation as a housewife, she bustled out of the room to superintend

the preparations of the kitchen. Meanwhile Mary sat at the feet of the Master and "heard His word."

While Mary was thus enriching her mind and heart by listening to the heavenly discourse of Jesus, the "cumbered" Martha was toiling and perspiring in her kitchen, and probably her mind was distressed with the prospect of her dinner too long delayed. Mr. Wakefield translates the passage referring to this in the following terms, "Martha was harassing herself with much preparation for His entertainment." The word in the Authorized version which is rendered by "cumbered" is *periespato,* which signifies "drawn here and there." It does not represent Martha as being worldly-minded, as some suppose, but only that on this occasion she was running hither and thither in her busy occupation of preparing a great entertainment.

After some time, when Martha finds that she will be unable to complete her preparation alone in due season, she decides to call Mary to her assistance, and so came into the room and addressed Jesus with these words, "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me."

Some take it for granted that Martha spoke these words petulantly. But although it is not unusual for housewives to lose their temper amid their distracting cares, I prefer to think that Martha spoke pleasantly, and possibly with some sense of humor.

Jesus responds kindly and in a familiar way, "Martha, Martha, thou art careful, and troubled about many things: but one thing is needful." Here "careful" means "divided" or "distracted," and "troubled," if rendered literally signifies, "thrown into a tumult." Some suppose this to have been a reproof to Martha for worldly inclination, and an exhortation to attend to

the greater concern of her soul's welfare. But the scope of the passage forbids the interpretation. What were the "many things" about which Martha was at that time worried and almost distracted? Were not they the dishes of food? And when Jesus continued, saying, "there is need of but one," the word "thing" is an addition of the translators; no doubt Martha understood Him to mean that He preferred a simple repast from one dish, rather than a great variety.

Several ancient interpreters represent the passage in this manner, and they are followed by some modern critics. Mr. Wakefield renders the passage thus, "Martha, Martha, thou are troubling and perplexing thyself about many dishes, where only one is needful." The lesson so given is worthy of the occasion and of our further consideration.

The Jews were accustomed to a diet which was much more simple than ours. They had very few of the dishes and concoctions with which the modern cuisine pampers and depraves. The coffee and tea, the rich preserves, the spices, and many of the principal dishes which we regard as a necessity were all unknown to the Jew of the time of Jesus. Their ordinary meal consisted of bread and a single dish of meat, into which with primitive simplicity all dipped together. At the great feasts of the orientals an abundance of food was supplied, but there was no such variety of edibles as we are accustomed to. So Samuel placed before Saul a quarter of veal. Somewhere in Homer I remember that a host honored his guest by a dinner where the principal dish was a large swine roasted whole. In Genesis we are told that Joseph sent messes from his kitchen to his ten brethren, but that he sent to Benjamin a portion seven times greater than what

he gave each of the others. It was abundance of food rather than variety which was characteristic of the feasts of ancient times.

It may be inquired whether such extravagant abundance of food might not be harmful to the guests by the enticement to over-eating. But the enticement of abundance is not so alluring as the variety of dishes and courses, which seem expressly designed to make us eat twice what we need.

Jesus ate, and would have us eat, to support life, but not to pamper the appetite. Simplicity of diet and moderation in the amount of food taken are eminently conducive to mental power and moral energy. More than half of our diseases, and a great share of the weakness of intellect and will which afflict us, originate in excessive eating, which is caused by the richness and variety of our food. "Many dishes, many diseases," said the philosopher Seneca, and the Holy Book mentions some to whom their table "becomes a snare," and a "trap," and a "stumbling-block."

I have sometimes imagined Jesus to be received, as our ministers are sometimes received, at the house of some hospitable Christian friend. Great preparation would be made to entertain Him becomingly, and soon after He were seated and began to discourse upon eternal verities the Martha-hostess, with a "Please excuse me," would flit away to begin a two-hours' preparation for dinner. When the dinner is announced the company surrounds the groaning table. What troubling and perplexing our Martha has been guilty of! There would be two or three kinds of meats, and as many of different vegetables. There would be pickles and pepper-sauce; horse-radish and mustard, to stimulate an unnatural appetite; coffee and tea, to stimu-

late the nerves to morbid activity; afterwards puddings and pies and preserves, with the pressing invitation from the hostess to eat, eat, eat; and after the repast would come the invitation from host to retire to the porch and smoke! Many ministers of the Gospel are entertained after this manner, but what would be the word of the Master? Would He not advise the "cumbered" Martha that there was need of but one dish? And might He not repeat to that festive Christian company the solemn words of the ancient warning, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, * * * and so that day come upon you unawares." (Luke 21:34)

It is unfortunate that so many "visits" and social gatherings are made of slender usefulness from the practice of over-feeding. How many hostesses, like Martha, employ themselves anxiously in preparing what often proves an injury and a snare to their guests! How few with Mary choose the better part of the entertainment and sit down to the enjoyment of improving discourse! Oh! Martha, Martha, what will become of you when death shall summon you from your kitchen, and you have no longer the chance to be baking and boiling and frying and stewing? Mary will still be found sitting at the feet of Jesus, and hearing His discourse; but what will be the occupation of Martha then?

WE ARE NOT OUR OWN

The declaration is often heard from some men that they are their "own men" and will do as they please; that their property is their "own;" that they have acquired by their "own industry and skill," and that they have a right to spend it as best pleases themselves,

It should be understood that this is not a Christian sentiment. Jesus consistently taught that man is the property of his Creator, and wholly so. God has made us; He has given us our life, our faculties, and our means of happiness. Every day He gives us breath, and light, and bread. Everything we have and are is the gift of God. And every hope of future and eternal good rests upon the assurance that God will continue to give. It is wisdom for us to acknowledge that we "live and have our being" in God, and to endeavor to cooperate with the benevolent agency of our Heavenly Father.

Is it objected that it is hard to feel that we are dependent? It would be hard to feel that dependence upon frail and selfish beings, but when does the child feel it hard to be dependent upon its parent? When there is perfect love; when infinite love offers the care and the gift, there can be no sense of humiliation in dependence. As soon as we gain a correct conception of our Heavenly Father, we rejoice that all our concerns are in His loving hand. We are glad to know that we are not our own; that by creation and redemption God has the sole right to rule over us; the right to lead us for our best good, to purify, exalt, and glorify us, and thus to glorify Himself in us.

No! No! we are not our own. Our existence, our capabilities, our daily breath and daily bread, our knowledge of the truth, our opportunities of usefulness, all of them are by God's gift and appointment. We are God's servants and children.

What results from this conclusion? What indeed but that we should serve Him and glorify Him?

To glorify God is not merely to ascribe to Him empty praises: it is not to approach Him with pre-

tended reverence and offer Him a meager part of our possessions. Men that are weak and vain, as we are often ourselves, may account such offerings a glory. But in the sight of God nothing is glorious that involves pretence. The glory of a man does not consist in what he is wearing, or in what he is called, or in what he possesses: his true glory consists in what he is. It is said of the late Prince Metternich that he had a very beautiful and costly garment. Every time he wore it it cost him a vast amount. Some would esteem it a glory to array one's-self in such a garment: but if it enwrapped a selfish villian, where lay the glory? A royal crown is esteemed a glory; but it may rest, has rested, upon a head that was void of sense and wisdom; in which case the more glorious the crown, the greater the shame of the empty head below it! That is not glory which we possess by accident, by inheritance, or by the mere gift from another. The glory of man is his goodness, his wisdom: it is the glory of character. And we may reach the like conclusion of God. He is not glorious because He holds the riches of the universe in His grasp; nor because He is powerful; nor because He is praised by multitudes of saints and angels: He is glorious because He is infinitely wise and good. God's claim upon us rests upon His character.

So, since God's glory is His character, to "glorify God" means to understand and display His character. Said Jesus, "Herein is my Father glorified, that ye bear much fruit." He had been representing by the figure of the vine the relation which He sustained to those who believe on Him. As the skill and success of the vine dresser are manifested, not in the abundance of branches and leaves on the vine, but in the

abundance and excellence of the fruit, so the goodness and wisdom of God, the great Husbandman, are displayed in the manifestation of the divine perfections shown in the lives of the faithful. Fine leaves on the vine are well enough, but they exist for the sake of the fruit, and are useless unless the vine bears fruit. And so in the disciple profession is well, but it requires obedience. The mere profession when obedience is lacking, does not honor God: it shames Him. As the fruit of the vine is the elaborated juice of the root, so the fruit which Christ's "branches bear is but His own spirit manifesting itself in the individual human form." And the fruit of the spirit is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

"Therefore glorify God in your body, and in your spirit, which are God's." (1 Corinthians 6:20.)

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, and acceptable unto God, which is your reasonable service." (Romans 12:1.)

"What! know ye not that your body is the temple of the Holy Ghost which is in you, which we have of God? and ye are not your own; for ye are bought with a price. * * * Therefore glorify God in your body." (1 Corinthians 6:19, 20.)

"Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." (1 Corinthians 10:31.)

How can God be glorified in human bodies? It has been seen that God is glorified when His servants bear much fruit to the spirit, and the mind is so intimately related to the organized form in which it resides, and through which it holds communion with the physical

universe, that whatever affects the body will of necessity react on the mind. I may be going to visit a neighbor. I shall spend some time in his family, and as my time is not my own, but my Master's, I must seek to render the hours we spend together as useful to our souls, and to the Master, as possible. Now if I permit myself to eat and drink of all the good things that may be placed before me, I shall probably eat twice as much as I need. And what will be the result? After the eating comes the process of digestion, and if I have eaten too much the stomach must make an extraordinary effort to digest it. The blood is summoned from all parts of the body to help the stomach in this unnecessary task. The brain is drained of its proper amount of blood to do its share in this helping. And so the brain becomes feeble and languid, and the conversation becomes far less beneficial than it ought to have been.

Our people sin enormously on Sundays in this respect. The Sunday dinners are usually more abundant and more tempting to the appetite than those of the week day. And working people have as much appetite when not working as on the work-day: and so, when they should eat less than usual, they as a rule actually eat much more. When they go to church after such gormandizing, how can they hear? The business man, after taking a hearty meal, finds it difficult to concentrate his mind on his business affairs. How can the same man, when his stomach has drafted the blood from his brain, be expected to pay attention to a sermon, or to anything else that demands active thought? Too frequently the afternoon sermon is heard (?) by somnolent hearers. Some people complain that sermons are long: the shortest sermon must be long and

tedious to those whose brain vitality is working hard in their stomachs!

The sin of over-eating is responsible for multiform diseases. In fact we would not be far out of the way if we were to accredit nine-tenths of the prevalent diseases to improper eating and drinking, directly or indirectly. When will people learn that the body has much to do with the soul, and with the soul's salvation? When will the kitchen learn how to become an auxiliary to human salvation? Is it too much to say that the influence of cooking, as it is generally conducted, is to make gluttons of us, and to unfit us for the high and holy activities of the intellect and the affections?

MORAL PURITY

Man in his constitution has the principles of two conflicting and opposite natures, the spiritual and the sensual. Between these the struggle for supremacy is constant. The perfection of human character and the attainment of happiness require the complete subordination of the sensual nature to the spiritual. Such subordination would now exist, had the due balance between our spiritual and corporeal natures been preserved from the creation: but by misuse of personal freedom the progenitors of the race disturbed the nice balance of their faculties, and by continuance in transgression gave undue force to their sensual nature. This tendency to mind the things of the flesh rather than the things of the spirit was transmitted by them to their offspring; the subsequent generations of mankind, continuing in evil, increased their hereditary proclivities, so that now for many generations the mass of mankind has possessed from birth such power-

ful propensities to evil that they speedily fall under the dominion of the sensual appetites, and experience great difficulty in subduing them under the wholesome sway of reason and conscience. It is a fact that is abundantly supported by human experience that the moral will of mankind is weak. Paul gives expression to this in that affecting passage, "I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good, I find not. For the good that I would, I do not: but the evil which I would not, that I do. * * * I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." (Romans 7: 18-25.)

According to the law of natural descent each generation inherits from its ancestry a variety of aptitudes and tendencies, physical, mental, and moral, which generally exercise a controlling influence on the formation of character. Long before the development of its individuality, the infant possesses in its constitution various slumbering tendencies, biases, and proclivities, which if untrained will develop a character in correspondence with themselves. Education proffers its aid in correcting these evil tendencies. It provides restraints for the bad propensities, and supplies stimulus to the innate capabilities for good. Because in early years the mind is ductile, and character is easily susceptible of modification, a susceptibility which is gradually lost as we advance in years, the Bible declares, "It is good for a man that he bear the yoke in his youth." (Lamentations 3: 27.)

This yoke-bearing means imposing shackles and restraints upon all the tendencies of our nature that

antagonize the growth and supremacy of the higher faculties. The necessity of such restraints springs from the fact that the sensual nature generally holds such preponderance of strength that when it is left unchecked it overweighs and subjugates reason and conscience, and finally usurps the dominion of the soul. If left to its own course the soul develops a vicious character. The good character, on the contrary, requires constant and painstaking care. The yoke is to be borne; the evil propensities of our nature are to be hampered and obstructed, in order that our capabilities for good may have the greater facility for growth. If in a child there appears a natural proclivity to covetousness, intemperance, anger, sensuality, or any other passion, those who are charged with its care should put far away everything which might inflame such passions, and should repress them by every wise method. Those whose character is in the formative state should study carefully their natural and inherited physical, mental, and spiritual tendencies, and adopt such a course as may leave the evil tendencies of the soul quiescent, and may facilitate the inclination to virtue.

We may not always know what tendencies to evil are inherent in us. As the seeds of consumption or of insanity may lurk unsuspected in the constitution till exposure or exhaustion quickens them to activity, so in our moral constitution there may exist latent weaknesses and sinful tendencies quite unknown till some sudden temptation reveals them, and sometimes too late. In view of this fact it is the part of wisdom to guard carefully against temptation, and to avoid all risk by keeping far out of reach of all possible harm.

But young people generally have such confidence in their strength of will that they give little heed to good counsel. They go into the midst of various temptations, flattering themselves the while that they will surely emerge intact, because they are not conscious of any inclination to the commission of a sin. A prurient curiosity leads multitudes of young persons to mingle with associates of questionable character, to frequent places of indiscriminate resort, to taste tobacco and ardent spirits, to listen to profane and immodest talk, and to peruse frivolous and lascivious books.

Perhaps the thought of defiling the soul by such course is not entertained for a moment; but as the mind is familiarized with evil through the medium of eyes and ears and taste that have lost their sanctity, defilement enters the mind, and soon thought will delight in privacy to recall the disorderly deeds and unholy words and unchaste images that the scenes of its foolish curiosity have afforded. Lord William Russell, the murderer, confessed on the scaffold that the perusal of stories of bloodshed led him to the commission of crime. It was said that the young midshipman, who was executed some years ago for attempted mutiny and murder, had been accustomed to indulge his appetite for reading tales of piracy and bloodshed. Impurity begins by corrupting the thought: he therefore who keeps his mind from the defilement of impure thought may easily safeguard himself from actual sin. But the mind cannot be free from profane, frivolous, or lascivious ideas if a person permits himself to read, see, and hear all that comes in his way.

The proneness to useless reverie, to building castles in the air, which is so common with a large class of

young persons, should be brought under the yoke. For this the companionship of good and wise persons should be sought; the mind should be occupied with reading good and instructive books, and the hands should be kept busy with useful labor. The mind takes form from the thoughts that habitually occupy it. If the mind has been filled with light and frivolous stories, or with reading that is profane and impure, it will surely be brought to the low level of frivolity and wickedness. Great and good thoughts elevate the mind and make it strong and pure. The soul grows heroic by the contemplation of heroic ideas and examples. So the Scripture advises, as it offers the question, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."

It is good to bear the yoke in time of youth: because in youth those habits are formed which generally determine the character for life. It is strangely true that the thoughts which the child dwells upon with delight become most frequently his rule of action in maturer years. The boy molds the habits and character of the man. If a man comes to disapprove the habits which he formed in childhood, he finds the changing them a difficult work; and to the old man the reformation of his life-long habits is almost impossible. Old persons generally forget the scenes of their advanced years, but cling with undying tenacity to the memories of childhood. Twice the thoughts and scenes of childhood are produced in the arena of the soul: for the first, when they were first enacted; and once again when the memory of the intervening years has faded away and the vivid images reappear which childhood engraved on the lasting tablets of the mind. Alas! for the old man whose childhood bore no yoke of

holy restraint, but revelled in the excesses prompted by a perverted will. Can the feeble impressions of duty made upon the mind of the aged man outvie and remove the vivid thoughts and scenes of evil, which come thronging upon him from the memories of a polluted and shameful youth? Only the Merciful God knows the answer, but let every man beware the trial.

It is well for the young to accustom themselves to bearing the yoke in their youth. They should submit to the wise and helpful restraints imposed by parents and teachers. They should curb the wanderings of imagination and vain desire. They should govern all appetites and passions. Webster, the murderer of Parkman, confessed that he was brought to his unhappy end by having indulged his passions in childhood till they had grown past his control. The young should resolve to do right, whatever the cost in effort or self-denial. They should avoid the company of the idle, the profane, the immodest, and the wicked. They should shun every book that excites foolish or filthy thought. They should read the Bible, commune often with the Father of Lights and pray to Him for help to perform their good resolutions. They should form good habits; habits of piety, honesty, truth, and purity. Hard they may be in the formation, but they become easy and blessed by and by.

It was the Master who said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

SPEAK TO THAT BOY

The editor of *The Herald of Gospel Liberty,* Brother Daniel Pike, makes us his debtors by his injunction,

Speak to That Young Man. His topic was the blasting mildew of "Tobacco-smoke, Lewdness, and Rum."

"The wine cask holds the devil's broth and poisons all who tamper with it." "Tobacco in all its forms must be abandoned. It is a filthy habit, debases the nerves, corrupts the blood, and tremors the brain." "Licentiousness is cursing the country everywhere. Young men and women are its victims in every town and city." These be words of truth and soberness. We may add a few reflections.

Man on the earth is composed of flesh and spirit. His spirit yearns for God, but his flesh lusts after earthly things. Hence comes the warfare in the bosom of every man. For "the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other." The great question with every man is, will his spirit yield to the heavenly attractions, which draw him upward to glory and to God? or, will his flesh fall subject to that gravitation of sin which drags down to what is "earthy, sensual, devilish?" Alas! to the most of men the flesh is stronger than the spirit. "When I would do good, evil is present with me." There is a "law of sin in my members, which wars against the law of my mind, and brings me into captivity to the law of sin."

In all warfare of armies two principal things are sought as conditions of victory: first, get reinforcements for your side; second, cut off the supplies of the enemy. So, in the great struggle of the spirit against the flesh we must secure spiritual reinforcements. Unto those who pray earnestly the Father gives the Holy Spirit and strengthens them with might in the inner man. But along with the prayer for heavenly aid must go self-denial; the curbing and crucifixion of the

flesh. There are obstinate spirits of evil which go not forth from the man by prayer alone; but by prayer and fasting: prayer, to bring reinforcement to the beleaguered spirit; and fasting, to cut off the supplies of the domineering flesh. "Let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk decently, as in the day; not in rioting and drunkenness, not in chambering and wantonness. But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof."

Our modern mode of living, since the day of steam began; the great increase of bodily comforts and luxuries; the comparative release from the former severe out of door toils; the heated atmosphere of our dwellings; all conspire to change our bodily condition from the vigor and hardihood of our ancestors into that nervous sensibility which makes the appetites vehement and clamorous. As compared with our grandfathers, we have less muscle and sinew, and more of brain and nervous fibre; less hardihood, and more sensibility; less self-control and more weakness of self-indulgence. Our "flesh" is keener in its susceptibilities and stronger in its appetites. Rum may be little more than a genial quickener to a man of coarse fibre and torpid brain, while it is hellfire to a youth of sensitive nerves. So tobacco may be only filth and nuisance in the broad-chested oarsman or pugilist; while to the delicately organized student it becomes literally what Burton in the Anatomy of Melancholy calls it, "hellish, devilish, and damned tobacco, the ruin and overthrow of body and soul."

The mischief of our wealthy and self-indulged condition of society is, that along with the removal of that harsh necessity which forced our fathers into their

physical hardihood and constrained them to self-control, there have come to us such multitudes of bodily comforts and luxuries; that we have such "fulness of bread and abundance of idleness," that now many of our youth come prematurely to the period of puberty; ungovernable in appetite; rickety in moral-will; in "flesh" a man, in "spirit" the merest child. Moreover, the temperament and constitutional habit of our bodies are changing into a nervous, restless, and often prurient condition, which incessantly craves stimulants and lives on excitement. Everywhere we find that furious appetite for narcotics. Everywhere young men are continually drinking, or chewing, or smoking something to make the nerves tingle and bring on some ecstacy or orgasm of the "flesh." Delicate ladies are getting daily strength out of the morphine bottle; ministers of the Gospel stir up their powers for the service of the sanctuary by pipes and quids, and physicians are prescribing to their patients drinks of wine or of whiskey as frequently now as formerly they opened their veins and drew away their blood! Perhaps the type of disease has changed. But should the practice of medicine for that reason degenerate into a mild type of bar-tending? At any rate the spiritual guides of this generation have the fact to meet, that while the "flesh" has been greatly reinforced, the "spirit" has not been strengthened in corresponding ratio. The witness is seen in the miserable thraldom to strong drinks, to opium, and tobacco; in the prevalent love of stimulus to the sensuous imagination in this nerve poison of light literature; and, summing it into a single statement, in the terrific increase of intemperance and licentiousness.

In the Twentieth Annual Report of the Prison Association of New York, on page 213, the Executive Committee says,

"It is painful to the Committee to record, as it will be painful to the moral and religious portion of the community to hear, that prostitution is almost everywhere throughout the state, in the rural districts as well as in the cities and towns, rapidly and alarmingly on the increase; and that under a variety of new and insidious forms."

On pp. 214, 215 the Committee continues,

"On making inquiries of police officers and others likely to be informed on such matters, we could not resist the conviction that an organized system of procuresses, long known to exist in the large cities, has now embraced the rural districts in its hellish grasp; that brothels are recruited through their efforts; and that private lust seeks and obtains its objects through the same unholy agency."

"It is believed that much of the success which has attended the efforts of the procuresses to obtain victims has arisen from the utter ignorance of those upon whom they exercise their arts. Parents never warn their children of these dangers. The pulpit, the press, and the Sabbath School teacher are silent; and when the sly and subtle temptress has sounded the mental and moral peculiarities of the victim and fixed upon the most vulnerable part of her nature as the point of attack, she is successful, chiefly it may be, because her prey is uninstructed and unwarned."

"There is indeed danger even in the teaching which warns against the perils that beset female virtue; but if mothers knew the vital importance of the work, their woman's tact, guided by Christian feeling, might devise the means to guard their daughters against the hidden danger, without planting any taint of impurity. And the teachers of our Sabbath Schools, while they are faithful as ever in their doctrinal teachings, might apply them more practically than they have heretofore done, to the illustration of the practical duties of every day life."

It appears from the above citations that we must Speak to That Young Man, and also to That Young Woman. And if we would not leave unfulfilled a great part of our duty we shall need to Run and Speak to That Boy.

I think I can see him, in many a family visited by *The Herald of Gospel Liberty,* a lad of fourteen, or twelve, or perhaps of only ten years. He is not yet "in the world;" but, alas! he is "in the flesh." Already he is in the grasp of a strong fleshly lust; already he has learned a shameful and destroying practice, a secret vice, which he would not have father or mother know for all the world. Yet his secret sins are set in the light of God's countenance; and these secret sins are written so that all may read them; written in blots and marks of shame upon his forehead, his cheeks, his eyes. As in the Scripture, "The shew of their countenance doth witness against them; and they declare their sin as Sodom." If the boy continues in the practice of this secret vice, he will sap the foundations of his manhood. He will never be strong; never be chaste and pure. His will will weaken; his nerves will be unsteady, his imagination foul, his "eyes full of adultery." He will wake to "work all uncleanness with greediness," and he will sleep to sin; for he becomes one of those filthy dreamers who "defile the flesh." For such it is but a step to the house of her "whose feet go down to death," whose "steps take hold on hell."

At a session of the New England Convention which was held in Fall River, Bro. Eli Fay inquired, Why is it that while young boys can generally be interested and kept at Sababth School, boys of fourteen are hard to draw in and retain? No answer was submitted to the question.

It was upon the tongue's end of one of the audience to suggest that the age of puberty begins with boys at about fourteen, and that physicians and physiologists have often reported that a large number of boys, espe-

cially of those who have been reared in idleness and luxury, when they arrive at puberty, fall under the dominion of those "youthful lusts;" a gross and fascinating sin, which destroys the innocence of child hood, and blunts every fine sensibility of the soul.

It is well therefore to Speak to That Young Man, as Bro. Pike has exhorted, and also to Speak to That Boy.

X

THE OBLIGATIONS OF SERVICE

SINGLENESS of aim is indispensable to proficiency and success. True, sometimes a great genius appears in the world, who seems to combine in his own person the best gifts of many minds, and who applies himself with facility to a variety of pursuits; but the mass of mankind has no such capability. Long since the proverb became current, "Jack at all trades, and master of none." Experience justifies the old saw: for in our country, perhaps more than in any other, men are passing from one trade or occupation to another, as our natural love of change, or of increased gain may prompt.

The result of such restlessness is that the mind never develops its best capabilities. It expends its electric forces, as Carlyle once said of his friend Sterling, in producing sheet lightning, which may dazzle and surprise the beholder, but hits nothing until it is concentrated into a bolt. Many persons pass through life with small accomplishment, not because they lack capability, but because they have not given themselves wholly to the pursuit for which they were best qualified. The explanation of their course may be that men generally at the beginning of active life fail to inquire for what pursuit they are best fitted, and turn to that which will afford the most pecuniary profit. And so many in place of performing the office or use to which Divine Providence has assigned them, propose as their

aim the making of money: and accordingly they abandon the function whose duties they are adapted to fulfil, and assume the responsibilities of some other for which they are not qualified, but which promises more immediate pecuniary reward. Examples of this tendency are frequent. All about us are young men who have been engaged in two or three occupations, and who are ready at any moment to abandon the latest to follow another, as soon as they are offered sufficient pecuniary inducement. What is the certain effect of such a course upon the individual who pursues it? In effect, he never develops his best capabilities. He engages in pursuits, not from any innate or spiritual attraction, but from the call of his lower nature for material gain. As a consequence he performs all his duties in a perfunctory manner and he is presently bound under the chain of hopeless mediocrity.

Society suffers from this tendency, for it is deprived of the service of its best qualified members, and an artificial and disorderly state results, in which the functions necessary for advancement are performed, not by those whom Providence has fitted and called to the work, but by those who through plot and contrivance have managed to foist themselves into public office. The governing motive of a good man when he stands upon the threshold of life is to seek God's glory, the benefit of society, and his own perfection. It is then an obvious dictate of wisdom that every person at the commencement of active life should take an inventory of his spiritual capabilities, and a view of his providential circumstances, in order to determine what post of usefulness he is best fitted to fill. And in this decision he should seek the guidance of the Holy

Spirit, and offer the humble prayer, "Lord, what wilt thou have me to do?"

When once the indication of the Divine Will has been given, and the inquirer is satisfied that God is directing him, he should move forward with undivided mind, concentrating all his energies to the performance of his allotted work. He should avoid all the enticements of gain or pleasure, which would allure him from his appointed task. God has given him his mission and requires him as a purchased soul to give himself "wholly" to his work. And until his Master shall appoint him some other sphere of labor, he should heed the counsel of the Epistle, "Let every man abide in the same calling wherein he was called." The chief concern of every faithful soul will be to fulfil to the full his allotted labor. To do this, philosophy and religion together will teach him that all the energies of his mind must be centered upon that one work.

Doubtless all who read these lines will recall instances which confirm these observations. I have met such very often. Two letters of recent date are before me from which I copy an illustration of the subject. In the first of these my correspondent complains of a preacher who for the past two years has been occupying himself in a secular calling. It seemed to him that this minister is losing his "gift" by neglecting it. In pulpit work he was not using the Word of God so skilfully as when he gave himself "wholly to these things."

The second letter shall tell its own tale:

"The wonderful success of * * *, from such an unpromising beginning as he made at * * *, makes me feel deeply that I have hitherto made a great waste of qualities and opportunities. Ah! I feel sad indeed, and ask myself why I have a wavering youth, and a sickly, nerveless, unimproving man?

If I had, or could have, perseveringly pursued a straitforward course, steadily increasing in ideas and improving in mental capacity, I too might have a degree of progress and have obtained an increased power of usefulness, as much in advance of what it was seven years ago, as he has; but time misspent can never be recalled; opportunities neglected can never be aught else than fearful loss; and habits acquired cannot be broken from all their force. But I hope in God that there is time and strength, and that there will be a disposition, not however to atone for the past by so doing, to improve the future acceptably to God, and with a moderate degree of whatever satisfaction is consistent with right. Probably my present difficulty is so deep an unwillingness to acknowledge to myself the errors and sins that have occasioned my long continued deterioration, that I do not see what the real cause of the evil has been. Such a case would indeed be deplorable, for conviction must precede repentance, and repentance include reformation. There can therefore be no well-grounded hope, at least none that I now see, of the necessary reformation and long hoped for amendments, without the clear perception and conviction of the sin.

"Do not forget to pray for me, and to counsel me, not as the active, able, extemporary person of former years, but as the poor, broken-down, inexperienced, prosy, and feeble glimmer of 1852. Habitually without peace with God, or clearness of conscience, or cheerfulness to do duty, my mind is enveloped in the thick mist of difficulties, and I realize that in me are many emotions of enmity to God."

To all men the divine call is given, "Whatsoever thy hand findeth to do, do it with thy might." But to the minister, who is called of God, the command is couched in special terms, "Meditate upon these things, give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt save thyself, and them that hear thee."

SEARCH THE SCRIPTURES

"Search the Scriptures." This passage is usually quoted as if it were a command. It may have been intended as such, but the original language will support an "indicative" sense, and we may render it, "Ye search

the Scriptures." The Greek word which we translate "search" signifies to "scrutinize closely." The ancient Jews studied their Sacred Books with painstaking diligence: though indeed, their study often degenerated into a frivolous search for "curiosities of literature," in which pursuit it is so easy to lose sight of the sanctifying spirit, which imparts to the sacred letter its true value.

A careful scrutiny of the Divine Records is always commendable. Luke affirms that the Jews of Berea were "more noble than those in Thessalonica," and assigns as his reason that they "searched the Scriptures daily, whether these things were so." The Greek word here rendered "searched" is not the same as that which is mentioned in the preceding paragraph. Its signification is more intense. The word was used in Athenian jurisprudence to designate that critical examination of the merits of a case which preceded its decision by the judges. We assent to the opinion of Luke that it is "noble" to scrutinize the Sacred Records with the utmost care: for no other study can be more profitable than this.

If any book deserves critical study, surely it is the Bible. It is not enough to learn the general scope of the Inspired Volume: we should examine its details narrowly; critically investigate the structural and logical relation of its sentences, and weigh and scrutinize its words with a care at least equal to that which jurists bestow upon the comparatively unimportant records of the civil law.

To search the Scriptures in an adequate manner, it is of course necessary to have access to them in the original tongues. It is not all who have such access: indeed, it is not all who have access to the Scriptures

even in a good translation. To such, the institution of preaching proffers the means of forming a saving acquaintance with the Gospel. But no one should be content with relying on the preacher solely, when it is within his power to refer to the records for himself. In such case it will be more "noble" for him to search the Scriptures daily to see whether these things are so. If the illiterate convert finds a favorable opportunity to acquaint himself with the records of Christianity, he must not neglect to improve the opportunity from any plea that he already has a saving knowledge of Jesus: no, he must "grow in grace, and in the knowledge of our Lord Jesus Christ;" he must leave the principles of the doctrine of Christ and go on unto perfection. To do this he must obey the apostolic injunction, "Give attendance to reading." The like obligation to perfect themselves in Christian knowledge rests upon those who read the Scriptures only in a translation: and it should induce them to use such means as they may reasonably command to learn the mind of the Spirit, as communicated in the languages which He chose as the medium of His utterances.

That a careful study of our common English translation of the Bible, or indeed of any extant translation of the Scriptures, would suffice to give the student "saving knowledge," I will not deny. But while this is admitted it is to be remembered that there are hundreds or thousands of passages in Scripture, where shades of meaning or exactness of expression, or beauties of logical connection, are contained in the original language, which the translation fails to convey.

What then? Why, let a more general acquaintance with the original Scriptures be cultivated. No person can be fully qualified for the office of a Christian in-

structor until he becomes acquainted with the Scriptures of the New Testament in their original records. And this is not all, for no man or woman can fully understand the depths of divine thought revealed in the Gospels and in the Epistles, without an adequate knowledge of the Greek body in which the divine soul of meaning resides. If many of those who have had the chance to acquire the ability to read the Greek New Testament had learned the language, I need not have written this article. But I am persuaded that where one person now has this ability, there are ten who might have obtained it.

Young people who are now growing up, and are gaining an education, should include in their courses one in New Testament Greek, which would enable them to read the original records of Christianity. Any person of ordinary capacity, who will devote two hours a day for two years to this study, would be able at the expiration of the period, to read the Gospels and Epistles with better comprehension of their meaning, and with more satisfaction, than would be possible otherwise. I trust that the time will come when it will be as common to read the Greek New Testament as a class book in the district schools, as it is now common to read from the English translation.

PREACH THE TRUTH

In a letter to a friend I have recently had occasion to commend his sentiments on the preaching of the truth. Unquestionably the great point in preaching is the declaration of the truth, and truth is lovely for its own sake, whether it comes to us in a garb of beauty, or clothed in rags.

And yet it is not to be denied that the reception of truth by the mass of mankind is dependent on its dress. Great and vital truths may be rendered repulsive by an unstudied and coarse delivery; and nothing I suspect after a pure life gives such attraction to truth and procures such respect for its heralds as a manner and style that is appropriate, neat, and even elegant. I am consequently pleased with the progress in this respect among our people, which through the increase of intelligence and the elevation of the style of address among our preachers, is securing for our principles larger public attention and respect.

But this of course is only a means to the chief end. This is to do good. Truth receives no augmentation to its power because of the flowers that grow along the channel through which it pours. An elegant delivery may attract men to the truth, but the elegancies of rhetoric do not save the soul.

If I should say that in studying "excellency of speech" we expose ourselves to the danger of undervaluing the truth, and of cultivating a pleasing address for selfish ends, I should speak what my own heart has revealed. A remark was made to me some time since by a friend to the effect that since ministers are measurably removed from the turmoil and the bustling pursuits of life, and are much occupied with contemplating the truth, they are in consequence removed from the strong temptations and the worldliness of spirit, which assail and often overcome the strugglers in our more active pursuits. But the judgment was mistaken. Selfishness reigns everywhere, and in the pulpit no less than in the field, or in the workshop. Indeed I may regard the minister, reverenced as he is almost more than human, as subject to temptations of

peculiar strength and subtlety. In the pulpit he is tempted by the pride of self-derived intelligence, to speak as the master of the minds of men, and to study elegance of address for the purpose of self-display. In public prayer he is tempted to the study and use of expressions, which may commend him to the audience as a beautiful speaker, rather than as a faithful servant of the truth. He is tempted to study the Scriptures for the purpose of confirming the opinions and dogmas of his sect, rather than for the quickening of the divine life in himself and in his people.

I am now seeing a depth of meaning in the Christian doctrine of self-crucifixion, which formerly I failed to perceive. As my own heart experiences its self revelation, I see more clearly the greatness of the office of the Christian minister, and am ready to exclaim with the great apostle, "Who is sufficient for these things?"

THE ABOLITION OF SLAVERY

In *The Herald of Gospel Liberty*, under date of August 19, 1852, I find under the caption of "Poetry" some abolition rhymes, which I transcribe as the basis of a few remarks on Slavery and Abolition:

"Don't you feel the Union shake?
  Hold your tongue!
That the universe will split,
  If the devil slacks his grasp,
Though a joke, is awful wit!
  Hold your tongue!

"Hear your master crack his whip!
  Hold your tongue!
With the meanest Yankee grease
  Smear the hinges of your knees,
And in silence pray for peace.
  Hold your tongue!

"Let the bloodhounds have their fill.
  Hold your tongue!
All your little conscience sell;
  For the Union must be saved,
If salvation come from hell!
  Hold your tongue!

"Will the land of pilgrim sires
  Hold its tongue?
Tyrant! Dream your dream of lies!
  We hurl back your words of scorn;
All your insolence despise!
  Hold *your* tongue!"

The "wit" and "poetry" and "spirit" of this production, to borrow the author's expressive word, are "awful." I regret that it was admitted to the columns of the denominational paper. It sounds harsh, bitter, and vituperative. The poet's inspiration this time was not drawn, I think, from heaven. Jesus would not write such "poetry," and would not say,

"With the meanest Yankee grease,
  Smear the hinges of your knees;"

would not "hurl back" "words of scorn:" no, Jesus would do none of these things. And His followers should not do them. The writer may be a Christian, and I hope that he is; but his "poetry" does not breathe the spirit of the Divine Master; and for this reason it should not have been admitted into the columns of Christ's religious paper.

Human slavery is a great evil. A harsh and censorious spirit is also a great evil. It is not best for us to attempt to remove one great evil by means of another great evil. Christ's method of curing evils is by the instrumentality of the truth. But it is by "speaking the truth *in love*" that good is effected. Truth may be uttered in unkindness, and the holiest truth when it is so spoken can have no other effect than to

excite and irritate and embitter those against whom it is spoken. I think that many of the Abolitionists, so they are called, have been exceedingly unfortunate in the manner and terms in which they have been accustomed to treat the subject of slavery, and to speak of slaveholders. Some of the newspapers at times have given utterance to words which were far better left unsaid. Truth spoken in love will never work harm to the cause which it is designed to aid. But it must be Christian love; universal and all-embracing, not partial. It must not be the love to the slave, of a kind that involves unkindness or hatred to the master. The doctrine of universal love, as taught by Jesus, includes all mankind; whites as well as blacks; masters, as well as slaves. Therefore, while we are to remember the slave in love, we should remember the master in love.

The slave deserves our pity and active sympathy. If Providence shall open a door to any of us to do anything for the benefit of the slave, we ought readily and joyfully to do it; and so for the master also. For slavery does not exist in our nation by the agency of the present race of slaveholders. They found slavery existing in the communities in which they were born, and have inherited from former generations a condition of society, and an order of social circumstances, which, much as they may deplore it, they cannot easily nor immediately remove. Two millions and a half of uneducated, degraded men have been entailed upon the present race of slaveholders in the United States. What are we to do with these slaves is the present question. To emancipate them in a body at once; to declare them no longer slaves, but free men, would be only a change of names but not of condition. How can those who have never learned to take care of them-

selves become possessed of that ability by the mere act of immediate emancipation? What would it avail to name them free men, so long as the root and essence of their bondage, ignorance, incapability, degradation, remain? Before emancipation could be of benefit to them they must be emancipated from ignorance; they must be taught to become self-supporting, and must be Christianized to some extent. Every healthful reform in the conditions of society must be by gradual process. Human character changes and improves step by step, and every healthful change in social conditions, providential crises excepted, must not outrun the real improvement in the character of individuals.

Change the name of the slave as you will, yet human agency cannot avail immediately to accomplish anything more for him than the commencement of a gradual change in his circumstances and condition, which will advance in correspondence with his individual improvement. Humanly speaking, the relation of those who are now the masters to those who now are slaves must for a considerable time to come continue what it now is, a relation involving more or less of control and command on the one side, and of obedience and submission on the other.

The slaves are men undoubtedly; but as yet they are men in possibility rather than in fact, precisely as children are men. They need first of all, not full personal liberty, but instruction, culture, guidance; such care as children require at the hands of their parents. The masters must come to sustain a kind of parental relation to their slaves, as a preparatory step to their future emancipation. To assume this relation and fulfil it seems now the duty and privilege of slaveholders. We relieve them from responsibility for the sin of the

existence of slavery, but they are responsible for the continuance of so much of the evil of slavery, as their individual and associate agency may avail under God to remove.

We at the North must help our brethren of the South in a spirit of kindness and forbearance. We must point out to them their duty and help them to bear the burden of such efforts for the removal of slavery as corporate capacity may be competent to put forth.

If we cannot help them, we should at any rate refrain from exasperating them by indiscriminate reproach and abusive epithets. We have a right, and we owe the duty, to tell them the truth; but we should not forget that Christ's truth must be baptized in Christ's spirit ere it can become "the power of God unto salvation."

XI

GOG AND MAGOG

MENTION of Gog and Magog is made by Ezekiel the prophet in the Old Testament (Chapters 38 and 39), and by John in the New Testament, (Revelation 20:8).

A series of parallel topics begins with these chapters in Ezekiel and Revelation whose subjects are the Resurrection, Gog and Magog, the Measuring the City and Temple, and the River of Life-giving Waters. The same subjects which Ezekiel presents from the Jewish point of view, John contemplates in their relations to the spiritual kingdom of God. From the use of the definite article with the name Gog in Revelation, *ton Gog,* the reference of John is to the Gog of Ezekiel.

Ezekiel speaks of Gog as a "prince:" Magog is the name of a region; the land of Magog.

There is no previous mention of this prince in Scripture, unless that reading of the Septuagint in Numbers 24:7 is the true one, "his king shall be higher than Gog." But the Hebrew Bible in this place gives it "Agag."

Mention is made of Magog in that earliest record of nations, the tenth chapter of Genesis. There Magog appears as a branch of the stock of Japheth. Magog's fellow branches are "Gomer, and Madai, and Javan, and Tubal, and Meshech, and Tiras." Under these ancient names modern ethnologists have recognized the Cymry, the Medes, the Ionians, the Tibareni of Herodotus, the Moschi, and the Thracians. Josephus

says that "Magog founded those * * * who are by the Greeks called Scythians." The descriptions and allusions in Ezekiel correspond to this statement. Ezekiel's Magog is a people of vast multitude, (38:15), who war for booty, (38:10-13), whose sudden movements are "like a storm" (v. 9), who come "all of them riding upon horses," (v. 15), and whose "place" is in "the north parts."

What identifies Magog still more completely is the circumstance that Magog's prince Gog is also called "the chief prince of Meshech and Tubal." (38:2.) So the case is stated in the English Bible. But it is clear that our translators mistook the meaning of the Hebrew in this verse. For they assumed that the Hebrew word "Rosh" was an adjective, instead of being a proper name. The Septuagint version translates the Hebrew rightly, and renders the passage, "Gog, prince of Rosh, Meshech, and Tubal."

The Hebrew lexicographer Gesenius says, "Rosh is the proper name of a northern nation mentioned along with Tubal and Meshech; without much doubt the same as the Russians, who are described by the Byzantine writers of the tenth century under the name, the Rhos, as inhabiting the northern parts of Taurus; and also by Ibn Fosslan, an Arabian writer of the same period, under the name Rus, as dwelling upon the river Rha, that is, the Volga."

Koeppen says that "the Russians appear for the first time in the Byzantine historians of the ninth century under the indeclinable name Rhos. Later they were known as Russniacks, Ross, or, now, Russ-ians." The "Ross" were at first "among the many Sclavonian tribes who were driven northward from the Black Sea on the advance of the Chazars." Though at first a sin-

gle tribe, the Ross at length gave name to that vast Sclavonian empire whose territory comprises the "north parts" of Europe and Asia. The great Sclavonian race, now the population of the Russian empire, has, as Stanley says, "always" had "its center and life * * * in those wilds of Scythia." "Rosh * * * is the only name of a modern nation found in the Old Testament."

It is worth remarking here that in ancient records the spelling of proper names varies so much that it need cause us no surprise to find Rosh turning into Rhos, Rus, and Russ. Nor are we to wonder to find *Meshech* of the Hebrew text changed into *Moshok* in the Samaritan, and *Mosoch* in the Septuagint. The people of Meshech were known to the ancient Greeks as *Moschoi.* In the Assyrian inscriptions lately deciphered by Sir Henry Rawlinson, the same people are named *Muskai.* It is said that at one time the Muskai, in conjunction with their neighbors, the Tibareni, kept the inhabitants of Syria and Mesopotamia in continual dread of their ravages. One memento of this fact may be that exclamation in the 120th Psalm, "Woe is me, that I sojourn in Mesech."

By the advance of the Median and Persian powers the Moschoi were afterwards, about 700 to 650 B. C., compelled to cross the Caucasus and take refuge in that immense steppe region in which they had their origin. The descendants of the Moschoi figure in history as Muscovites. They built the old capital of Russia, Moscow, on their river, Moskwa, and from them Russia is still known as Muscovy throughout the east.[1]

Tubal has been identified with the Tibareni of Herodotus. Indeed the Father of History always couples

[1] See Rawlinson's Herodotus, Appendix, Book I, Essay XI, (V).

them and the Moschi together, just as Meshech and Tubal are coupled together in Scripture. Tubal is the *Tuplai* of the Assyrian inscriptions. No modern trace of Tubal appears. There is no reason, however, for doubting that, as Rawlinson says, "The Moschi, and with them the Tibareni, (Tuplai, Tubal), must be assigned to that Scythic or Turanian people, who spread themselves in very early times over the entire region lying between the Mediterranean and India, the Persian Gulf and the Caucasus." [1]

We may now locate and describe "the land of Magog,"—the country of the Scythic people. Ezekiel intimates the locality of the land of Magog, when he says concerning Gog, "Thou shalt come from thy place out of the north parts." (Ezekiel 38: 15.) We may here imagine ourselves placed on those mountains of Israel against which Gog is to come; or else standing by the river of Chebar, and from thence we may look to "the north parts." Geographers say that Asia, the old homestead of mankind, is crossed from east to west by great mountain chains, which divide the continent into two parts, a northern and a southern. These two parts, as respects their geography and their history, are distinct worlds. Beginning in Western Asia at the Black Sea, proceeding easterly along the Caucasus mountains to the Caspian Sea, thence following the Elborz mountains and the Hundu Koosh,—in short, following to the east a chain of lofty mountains and table-lands which coincide nearly with the thirty-fifth parallel of north latitude, we trace a dividing line in Asia, which is at once geographical and historical. This dividing line separates climates, races, and states of society. "Almost everywhere," so says Guyot, "the transition is abrupt,

the two natures wide apart. These high ridges arrest at once the icy winds of the poles, and the softened breezes of the south, and separate their domains." South of the dividing line was the hive of the terrible barbarians. The southern lands were sunny and fruitful, inviting the occupants to agriculture and the settled life of cities and states. But north of the dissevering line stretched boundless steppes and plateaux, elevated and cold, without forests, unfit for tillage, but abounding in pasturage. The inhabitants of those vast plains become of necessity wandering tribes of shepherds and herdsmen; without houses or cities; dwelling in tents and encampments; often surrounded for leagues in their innumerable flocks and herds of sheep and cattle, of horses and camels, which constitute their riches, and supply all, or nearly all, their limited wants. So Heeren describes them. He further says that "they subsist on the milk and flesh of their cows and mares. From the skins of the same animals, and from the hair of their camels, they make coarse covering for themselves and for their tents. When the pasturage fails in one place, they migrate to another, taking all they have with them. The whole of Northern and of Central Asia is full of such wandering tribes. They were formed to become nations of conquerors. Their mode of life fits them to endure the hardships of war; their limited wants enable them to dispense with much of the baggage which encumbers the march of our regular armies; their countless herds afford an inexhaustible stock of horses for their cavalry; for even in peace they are so continually roving about that they are scarcely ever out of the saddle."

Such are and were the land of Magog and its inhabitants. Of them only could it be said, "Thou shalt

come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses." (Ezekiel 38:15.)

Rawlinson says that "horses have always abounded in the steppes." And it is a well known characteristic of the roaming races, not only of the Scythic or Tartar hordes of Central Asia, but of the rovers of the South-western desert also, that their military force is composed exclusively of cavalry. Even their national designations, as they have come forth from their steppes to appear in history, indicate them as "riding upon horses." Thus the name Cossacks, the original designation of the Malo-Russians, signifies in the Tartar language, as explained by Koeppen, "light armed horsemen." Five centuries ago the Russians, still holding their ancient Scythic or Tartar customs of war, "fought on horseback * * * following the red horsetail banners of their chiefs." The Turks, too, whose ancestors also were Scythian, "when they in the tenth century were converted to Islam, called themselves *Turkmanieh,* Turkmans, or 'faithful (devout) horsemen.'" Koeppen adds that "the Turkish banner consisted formerly of a silver crescent and a horsetail fixed on the point of a lance."

We cannot feel the full force of Ezekiel's description of Gog's mighty army until we learn of Magog's millions that every man was a soldier, and every soldier was a horseman. It may not be wholly foreign to our subject to remark that when in the Revelation the four angels bound in the river Euphrates were loosed at the sound of the Sixth Trumpet, the Revelator heard "the number of the army of the horsemen, two hundred thousand thousand." For this region of the great river Euphrates, and indeed the whole of western Asia,

was overspread in the earliest historic times, as Rawlinson assures us, by a Scythic population. This Scythic, or to use the more modern term, this Tartar element is present now as then. The only difference is, that from a subject, the Tartar has become the dominant race.

We may identify the land of Magog by another mark. Its armies come forth in swarms. Ezekiel says, "Thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee," * * * "a great company, and a mighty army." The Revelator says of Gog and Magog gathered together in battle that "the number of them is as the sand of the sea." This bold figure is almost literally true. The land of Magog counts its population by hundreds of millions. Whence but from the cold uplands of Central and Northern Asia broke forth the "deluge of nations?" "Scythia," so says Heeren, "seems to have been, as it were, the magazine of our race. The further back we go into the history of the first ages, the more probable does it appear that the whole of Western Europe received its populations from thence."

Whether those Scythians whom Herodotus mentions were of Indo-Germanic stock, or of Mongolian; whether their descendants may still be recognized in some of the great peoples of Europe, or whether "the Scyths have disappeared from the earth," are questions which scholars debate doubtfully, which do not affect our result however they may be determined. We are to keep our eye fixed upon the land of Magog. We are to remember that the armies of Gog are Satan's warriors against the people of God. If any of the tribes have gone forth from the land of Magog till they have met the westward flowing tide of Christ's salva-

tion, they are no longer Scyths, either in their inward spirit, or their outward form. They have put off "the old man" of Magog, and have put on "the new man, renewed in knowledge after the image of Him that created him, where there is neither * * * Barbarian, Scythian, * * * but Christ is all."

The Scythia of our present study is the land of Magog. Its inhabitants are the nomads, the rover tribes, of the vast northern and central plains of Asia. "The name Scythia in ancient geography," as Rawlinson remarks, "is applied sometimes to a people, and sometimes to all the nomadic tribes, which had their seat on the north of the Black Sea and Caspian, stretching indefinitely eastward into the unknown regions of Asia; having much the same general extent as the modern names Mongols and Tartars." It would appear indeed from recent investigations in Scythian philology, as stated by Prof. Max Mueller in Bunsen's Philosophy of Universal History, that "the Scythian would form a layer of language extending in Asia from the White Sea to the valleys of the Caucasus, in America from Greenland southward, and in Europe, as Rask accepts Arndt's views, from Finland as far as Britain, Gaul, and Spain. This original substratum was broken up and overwhelmed first by Celtic inroads, secondly by Gothic, and thirdly by Sclavonic immigrations; so that its traces appear like the peaks of mountains and promontories out of a general inundation. Only on the north of Asia and its central plains, probably the original hive of the Scythic stock, has the race maintained itself in compact masses, and sent forth those swarms of soldiers, who made the walls of every capital in the Aryan world tremble before them."

We will now attend to the predictions concerning Gog and Magog. In the latter years, Gog, the prince of Rosh, Meshech, and Tubal, shall come from his place "out of the north parts," and many people with him, "all of them riding upon horses, a great company, and a mighty army" * * * "Persia, Ethiopia, and Libya with them, * * * Gomer and all his bands; the house of Togarmah of the north quarters, and all his bands." Togarmah, says Gesenius, is "most probably Armenia." The people of Armenia "claim Torgom, the son of Gomer, as the founder of their nation." Armenia, somewhat larger anciently than now, is a high, cold table-land, lying to the southeast of the Black Sea, and encircling Mount Ararat, the traditional resting-place of Noah's Ark. The country is well adapted to grazing. The ancient geographer Strabo characterized the country as "remarkably productive of horses." And Ezekiel, recounting the nations that traded in the marts of Tyre, says, "They of the house of Togarmah traded in thy fairs with horses, and horsemen, and mules." The territory of Armenia is now divided between the Turks, Persians, and Russians.

Gomer, the progenitor of Togarmah, (Genesis 10:3), and kinsman of Magog, was the eldest of the Japhetic stock. Ethnologists seem to have identified the people of Gomer with the ancient Cimmerii, Gimiri, or probably Gomerin. A people of that name, dwelling in the far north, "immersed in darkness," were known to Homer. As early as the seventh century before Christ, perhaps very much earlier, they fled before the Scyths into the central and western countries of Europe. We need not tarry here to discuss the question whether the ancient Cimmerians in Europe were the Celtic tribes. Let us rather keep our eye fixed upon those

"north parts" whence the Cimmerian torrents poured forth. We need not follow the fortunes of the tribes which abandoned their original home in Central Asia; though, as indicating the populousness of "Gomer and all his bands," we may notice with Rawlinson, that they were "spread from the steppes of the Ukraine to the mountains of Wales." The name of Gomerites is recognized in the national designation of the Welsh, "Cymri," or sometimes written, according to the Roman pronunciation, Cimbri: whence Cumber-land in the northwest of England: whence also Cambrai in France, and probably Cambrilla in Spain and Coimbra in Portugal. The kindred names Crim (Crim Tartary), and the famous Crimea on the north shore of the Black Sea, are traces of Gomer's "bands" lingering nearer their ancient haunts.

Besides Togarmah and Gomer, Gog leads "Persia, Ethiopia, and Libya;" or, as the Hebrew names are, Persia, Cush, and Phut. Phut is Northwestern Africa. Cush, called by the ancient Greeks Ethiopia; that is, the country of "burnt faced men," was probably partly in Africa, but mostly in Asia. "The evidence of the monuments," says George Rawlinson, "shows that a homogeneous race was spread in very ancient times from the country upon the Upper Nile, (the African Cush), along the southern coast of Arabia, to the shores of the Persian Gulf, and thence into Susiana, whence it probably passed, by way of Gedrosia, into India." This was the Cushite race. Persia has preserved her ancient name to modern times. The Persia of our day touches on the north Russian Armenia, and on the west, the Turkish empire.

What a wide-spread movement is this! Persia, Ethiopia, Libya, in the south, carry us through eighty de-

grees of longitude, from India to Gibraltar: while in the "north parts" Magog, Rosh, Meshech, Tubal, Gomer, and Togarmah belt the ancient world from east to west. Thus the dependents and confederates of Gog are found in parallel belts of territory at the extreme north and extreme south of the anciently known world. The wide extent of this movement is indicated in Revelation, where John describes Satan's going out "to deceive the nations which are in the four quarters of the earth." The Greek expression here is "the four corners of the earth." And John gives the purpose of the gathering, "the Gog and Magog, to gather them together to battle." To this he adds, "they went up on the breadth of the earth." So Ezekiel had said, "Thou shalt come up against my people of Israel." The mind of the prophet is evidently upon "the mountains of Israel." Looking forth from these "high places of the earth," the Revelator sees, coming up from the south, coming up from the east, coming up from the north, against the Central Land of the ancient world, the armies of Gog,—Phut and Cush and Persia and Magog; they "compass (in the Greek, *ekuklosan,* they encircled) the camp of the saints about, and the beloved city." On one side Gog's horsemen cannot "come up;" for the Central Land of the Old World has for its western boundary the eastern coasts of the great Midland Sea. Over this foamy highway the great commercial powers of the western shores seek the riches of India, or rush to strifes for empire. Will not those ravening powers of the west scent much prey when Cush and Magog come up like a cloud to cover the land of Israel? Will not "the merchants of Tarshish," in the Mediterranean, "with all the young lions thereof," together with "Sheba and Dedan," maritime

forces of the Indian Ocean, assembled at the Persian Gulf;—will they say unto Gog, "Art thou come to take a spoil? Hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" When the armies of Cush and Magog swarm forth to seize the Central Land as their prey, shall Europe speak no word?

All those mighty forces, Gog, the agent of Satan, is to "prepare for himself," and to be "a guard unto them." "After many days," says the prophet, "thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have always been waste: but it is brought forth out of the nations, and they shall dwell safely all of them." Israel must be gathered from their dispersions into their own land. And that gathering of Israel is to be final and permanent; and is to be followed by such spiritual renewing that "the house of Israel shall know that I am the Lord their God, from that day and forward."

"When I have brought them again from the people, and gathered them out of their enemies' hands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them into their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God." (Ezekiel 39: 22-29.)

Nothing in the past history of the House of Israel appears glorious enough to meet the terms of these

predictions. Surely not yet have the broken branches of Israel "grafted into their own olive tree." "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written: There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." (Romans 11: 23-31.)

Gog thinks "an evil thought" of invasion and plunder respecting Israel thus redeemed and restored, after their long desolation has been ended, and who are dwelling in villages "unwalled," and in houses "having neither bars nor gates." He says, "I will go up to the land of unwalled villages, to take a spoil, and to take a prey." * * * "And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: and thou shalt come up against my people of Israel, as a cloud to cover the land: It shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes."

"And I will call for a sword against Gog throughout all my mountains, saith the Lord God." This expression, "throughout all my mountains," may possibly signify "throughout all Christian nations." The prophet continues, "Every man's sword shall be against his brother. And I will plead against Gog with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone." John in the Revelation writes of this battle of nature against Gog, "And fire came down from God out of heaven, and devoured them." We resume the word of Ezekiel's prediction, "Thus will I magnify

myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

"And I will turn thee back, O Gog, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: * * * Thou shalt fall upon the open field." It was the open field where Gog's horsemen were wont to make their attack with success, or from which they could flee with comparative safety. "For I have spoken it, saith the Lord God. And I will send a fire on Magog, and among them that dwell carelessly in the isles." The word "isles," *Ayyim* in the Hebrew, is here understood to mean "maritime regions" in general. The expression "to dwell carelessly" means to live for pleasure and not for God. Isaiah reproaches Babylon as "thou that art given to pleasures, that dwellest carelessly." The maritime regions, which were devoted to commercial pursuits, through which they had become rich and prosperous, grow covetous and godless. This was the state and the ruin of Tyre and Sidon, merchants of the ancient maritime world. This, too, was the ruin of Laish, whose people the Danites destroyed when "they dwelt careless, after the manner of the Zidonians." The real heathen, in the dark inland home of heathenism, and they, who by way of the sea saw a great light, but through their love of gain continued to live like the heathen; pagan tribes and nominally Christian nations may both experience the "fire" which God sends "on Magog, and among them that dwell carelessly in the isles." "And they shall know that I am the Lord (*Jehovah,* in the Hebrew). So will I make my holy name known in the

midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord (*Jehovah*), the Holy One in Israel." * * * "And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am Jehovah their God, from that day forward." "Then shall they know that I am Jehovah their God, which caused them to be led into captivity among the heathen: but I have gathered them into their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God."

Jehovah's judgments upon the armies of Gog will be the overthrow of heathenism. The rally of Magog and Cush and their associates is Satan's last effort for the dominion of the world. John, in Revelation 20:7, speaks of this when he says, "Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to the battle." The Greek words *ta ethne* which are here rendered, "the nations," are translated in Galatians 2:9 as "the heathen." The same words in the New Testament are generally rendered "the Gentiles." But the religion of the Gentiles, as distinguished from that of the Jews, was heathenism.

This going forth of Satan is to deceive the heathen. Doubtless this work of his will be after the "working of Satan, with all power, and signs, and lying wonders." Such going forth, if indeed it is not the same, occurs at the pouring out of the Sixth Vial "upon the

great river Euphrates," where idolatry first found power in Babylon, the old metropolis of the Cushites. Under that Sixth Vial, which dries up the great frog marsh of heathenism in Southern Asia, that the way of the kings from the east might be prepared, "three spirits come up out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, unclean like frogs. For they are spirits of demons, working miracles, which go forth to the kings of the whole world, to gather them to the battle of that great day of God Almighty." This is ever Satan's method. He blinds his dupes by craft and deceit, until he seems to them to be "transformed into an angel of light." If he can prevail thus he is content: but if the truth shines in to set his captives free, and his great Euphrates is drying up; then, foreseeing the approaching end, Satan resorts to his final expedient, and stirs up his dupes to war, striving by violence to crush what he can no longer pervert by strategem and craft.

Thus Satan goes out to "deceive the heathen." His anxiety for the perpetuation of heathenism is natural, for heathenism is his own invention and institution. Heathenism is the agency of demons and the worship of demons. This was the character of the ancient heathenism; but the victory of our glorified Lord expelled the demons from their possessions, silenced their oracles and overturned their thrones. The downfall of the world empire of pagan Rome and the establishment of Christendom in its place was the end, or, more properly, the binding of heathenism in its splendid seats of ancient power. Thenceforward, that "habitation of demons" could no longer deceive the nations "by her sorceries." Thenceforward, the so-called civi-

lized portion of the world was the realm of Messiah. It was now the Dragon's turn to flee to the wilderness. Forced back from the centers of intelligence and wealth and power, heathenism retires into obscure corners of the earth to nurse its energies and watch its opportunity. The very name of pagan, in the Latin *Pagani,* villagers, witnessed that heathenism had been vanquished in the cities, and had taken refuge among rude rustics. Our more common word "heathen" acquired its meaning, as Trench tells us, "from the fact that on the introduction of Christianity into Germany, the wild dwellers on the *heaths* longest resisted the truth."

Satan, loosed from his prison, "Shall go out to deceive the heathen which are in the four quarters of the earth," namely that Gog and Magog, who are mentioned by Ezekiel. The Gog of Ezekiel is the prince or leader of the great invasion. Perhaps the Gog of the Book of Revelation represents rather the other heathen powers acting in concert with Magog under the leadership of Gog. The prominence of Magog in the empire of Satan might be accounted for in part by the physical facts, that this vast region, as large as the entire continent of North America, is by its peculiar system of land drainage and its lack of seaboard closed to commerce; while by its sterility of soil, and the dryness and coldness of its climate, it is unfitted for agriculture. Nevertheless much of it is the very "land of grass." To subsist on the flesh and milk of their cattle, and to rove from place to place for pasturage and water, is the necessity of its inhabitants. Accordingly Heeren raises the question, "whether we have a right to expect that the civilization of the human race will forever continue to advance, when we consider that

perhaps one-half of it has from time immemorial remained, and from its physical situation must ever remain, in a nomad state."

But putting Ezekiel and John over against Heeren and others, who are placing too much dependence on purely physical factors, we can trust in the power of the Almighty, who is to overthrow Gog, and bring the forces of Magog to naught. For it is Christ who is to reign in power and great glory and "subdue all things unto himself." (Philippians 3:21.)

HALF ASHDOD

Nehemiah writes that after the rebuilding of Jerusalem some of the Jews married wives of Ashdod; "and their children spake half in the speech of Ashdod, and could not speak in the Jews' language." The Holy Spirit delights not in Ashdod. By the mouth of His prophet Zephaniah He has said, "They shall drive out Ashdod at the noonday," and "then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." These Old Testament words concerning "the speech of Ashdod" and the "pure language" of Israel are seen to have application to phases of religious life in this Christian age. To observe this we may employ the self-interpreting light of Holy Scripture. Ashdod was Dagon's city of the Philistines; and the Philistines were of Casluhim, a people whose origin was of Mizraim, and Mizraim is the ancient designation of Upper and Lower Egypt. Thus it appears that Ashdod was of Egyptian origin, and of the stock of Ham. Now it seems clear that in some parts of the Bible Egypt and her kindred Hamites signify the kingdom of the Foe of God; while Israel in Canaan represents the state

of sonship to God; Jehovah's kingdom of holiness and life forevermore. "Out of Egypt" is the beginning of all sonship to God: so it was at the commencement of the typical dispensation when God called His son Israel "out of Egypt:" and so it was again when the Great Fulfiller came into His completing dispensation. He for a moment must be carried into Egypt, so that the divine type and parable of Israel might have its fulfillment, and the Scripture might be verified when it declares, "Out of Egypt have I called my Son." (See Hosea 11:1 and Matthew 2:15.) Israel's call and journeying out of Egypt into the Promised Land were so ordered and guided in the foresight and oversight of God, that in its whole, and in all its characterizing parts, it might forever serve the church's divine parable of things spiritual and celestial and eternal.

God's mode of teaching by object lessons is as ancient as the Garden of Eden. Logic traces the connection of cause and effect in the finite and phenomenal sphere of nature: but logic must give place to the higher mode of analogy, of analogical thought, when our minds would grasp the relations subsisting between the finite and the Infinite, or when we would study in their unity things in themselves so unlike as matter and spirit. Man as the head of nature studies and comprehends the realm of nature at present mainly by the use of logical processes of inquiry, but man, as the image of God, created for sonship to God in eternal glory, is a wonderful being in whom matter is wedded to spirit, so that through him things celestial have full inflow and outlet into things terrestrial; but also because of man in the earth even God Himself descends and ascends; becoming God-man, so that He may unite and bless and fill all things.

Here we may use a practical illustration. The name Israel in Scripture represents first the individual patriarch, Jacob, the son of Isaac. But secondly Israel stands frequently for the collective nation or people of Israel. And thirdly the name Israel in some of the profounder passages of Scripture stands for the Israel-principle of spiritual life. In like manner the three names of Shem, Ham, and Japheth stand first as the individual names of the three sons of Noah. Secondly they stand for the vast aggregation of nations constituting the Semitic, Hamitic, and Japhetic divisions of the human race, whose seventy ancient nations are mentioned in that precious register given in the tenth chapter of Genesis. Things foretold therein concerning Canaan's condition of bondage, and of Japheth's enlargement and admission to copartnership with Shem, were fulfilled long after in the race descendants of those patriarchs. The descendants of a race father in Scripture are included in him and bear his name. The Bible makes far more of the great law of ancestry than do we in our comparatively superficial thought. The race bears ever its ancestral traits, its inherent genius; and so the names Shem, Ham, and Japheth come to have spiritual significance as representing types of character. And accordingly we understand that Shemism represents spirituality; Japhetism represents intellectuality, and Hamism sensuousness. Of the Hamitic race Egypt, as the opposer of Israel, represented in a word the bondage of, and the deadly effect of sensuousness, of merely materialistic aims and quests in life, as opposed to religion. And the kindred Canaanites, who were descendants of Ham, represented the fierce and filthy lusts of the sensual man. The Philistines are included in this representation along

with the Canaanites, since they were descendants of the Hamitic-Egyptian colony of the Casluhim.

In what may be termed the process of regeneration in man, God for the first quickens man's spirit and delivers it from the Pharaoh-will bondage of the flesh. Subsequently certain fleshly lusts are gradually expelled from the redeemed man, as the cursed Canaanites were driven out before the hosts of Israel. Nevertheless a remnant of the old fleshly life remains to give occasion for conflict of the spirit with the flesh until the period of final deliverance. The Hamitic tormentor of the spirit is represented by Philistine inroads upon Israel in Canaan; and Ashdod, their Dagon city, stands for the part of the flesh not yet subdued by the regeneration of the Holy Ghost; the fleshly lusts and the fleshly mind warring at times against the life of the spirit. When the meridian strength of God's light and saving power comes to the regenerated man, then as the prophet Zephaniah says, "they shall drive out Ashdod at the noonday." (Chap. 2:4.) But as long as Ashdod continues in existence, it carries with it the possibility of a revival of the aforetime bondage of Egypt. If the redeemed man fights not continually against the remnant of the flesh in him; if he yields himself to compromise by thinking Ashdod thought, and speaking "half in the speech of Ashdod," so making faction and breach in Israel, then he may be invaded again and brought into bondage again by that old Egypt, whence God's deliverance had saved him: for spiritually Ashdod is Egypt's outpost in the land of Israel, and when Israel becomes corrupted, then the word of the Lord is, as in Amos 3:9, "Publish in the palaces at Ashdod, and in the palaces of the land of Egypt, and say, Assemble yourselves upon the moun-

tains of Samaria." The allusion here to Samaria refers to that town as the capital of the recreant Israel. When Israel becomes "half-Ashdod," then an invasion by Egypt is near.

No wonder then that Israel's zealous reformer Nehemiah, when he found among his brethren children who "spake half in the speech of Ashdod," contended with the fathers of those children, and "smote certain of them, and plucked off their hair." (Nehemiah 13: 24, 25.)

Pulling hair is not always a welcome business, nor a safe one, but the brotherhood may pardon a gentle hint. This writer is not Nehemiah, but if that governor of stalwart method were among us, would every wafted ringlet of our crown escape a twist?

XII

AUNTS AND GRANDMOTHERS

IN the Epistle to Titus Paul gives a number of rules for the instruction of the several classes of mankind. Having directed the young minister to speak "the things which become sound doctrine," he passes on to specify what things he must speak to aged men, to aged women, to young women, and to young men. The apostle urges that a more particular and extended charge be given to the aged women than to any other class. Among the several points in this charge is the instruction that they be "teachers of good things." The aged women, as I take it, comprise the venerated class of aunts and grandmothers, and particularly the grandmothers. And the apostle was right in appointing that a very special and important charge be given them, for they compose a most important and influential class. No person who has the fortune to have experienced in childhood the care and attentions of a real grandmother will at all wonder that so much more is to be said to them than to the other classes; for to the young people they are much more than others. What true hearted child does not reverence the memory of his grandmother? Who can forget the venerable and somewhat portly lady, with the prim crimped cap, and the large, round spectacles, whose advent was wont to create such a stir at the parental fireside, and to be hailed with such boisterous glee by all the young hopefuls of the domicile? And who can forget that capacious old workbag,—not

the meager handkerchief pocket of these degenerate days,—but a veritable treasure house of things useful and curious, from whose marvelous depths came forth in order the everlasting knitting work, or an embryo garment, and then the biggest, reddest apples, the inimitable crullers, the splendid new muslin and calico doll, with eyes of blackest ink, and cheeks ruddy with pokeberry juice, the leather puzzle, the beautiful pieces of china, and last of all, the little story book, with its wonderful tales embellished with the still more wonderful wood-cut pictures, colored in red, blue, and yellow! Can mortal pen adequately describe the scene at this point? This pen will not attempt it. Enough now that memory has painted it in her sacred chambers, in colors as bright and fresh as those that glow upon the monumental walls of ancient Egypt. Let the great American poet celebrate the scene, when he shall come! Alas for the Iliad in that day! And when the genius shall arrive, to whom it shall be given to portray in immortal marble the grandmother with her opening reticule, and the admiring group about her; Laocoon and his group may pass away! Soulless and grandmother-less must he be, to whom such a scene may not impart the noble inspiration! If an humble tongue might address those gifted ones, whom heaven inspires to transfer the sublimest conceptions to canvas, or to marble; let him be incited to lay our race under an imperishable obligation, by representing with brush or chisel *the grandmother and her group.* And let the representation take shape at that moment, when, like the Majestic One of old, having fed them, she begins to teach them.

For the grandmother is a teacher. Among all human instructors, the mother excepted, where is there

one like her? What group of grandchildren was ever known to grow weary of grandmother's stories or to forget them? Eloquent Doctors of Divinity are sometimes heard during the interminable forty minutes by listeners who cannot repeat the preacher's text two hours later; but grandmother's flock listen with all their eyes and ears, and with wide-open mouth! And as to forgetting! why, the text, the web, the illustrations, and the development of grandmother's discourses are remembered for life: the little ones muse upon them by day and dream of them by night: and when they themselves have grown grayheaded, and the active scenes of their life begin to fade and grow dim, memory recalls the vivid images of childhood, and the old man in thought and in dream is again a child at grandmother's knee, his soul athrill with her long past, but never forgotten words! Oh! grandmother: great is your influence and the power of your word upon the plastic minds of your little flock! And so was it not wise and well that the apostle should leave a charge for the aged women to be "teachers of good things?"

And it is needful in our day that the admonition be earnestly repeated to the aged women. For many of us, I am sure, are more frivolous, more timid, more superstitious than we would have been, but for the influence of the toy books and the little stories of our well-meaning, but erring aunts and grandmothers. The ghost stories and witch stories with which the aged women were sometimes wont to beguile the tedium of the evening fireside hour, who that has heard can ever forget them? How vividly we imagined the scenes; the dark, moaning woods: the coffined bones; the sheeted, stalking spectres! And then how our hearts throbbed when we glanced timidly over our

shoulders and saw the strangely moving shadows which the flickering flames from the fireplace cast upon the walls! How we trembled thenceforth at the name and presence of the mysterious abyss of darkness! How we shuddered at the sleep-time, and covered our heads from the phantoms about us, only to start in terrified dreams from the phantoms conjured up in our excited minds! Little did those good women think what days and nights of suffering were laid up in store for those little ones! Even now, though reason has driven the phantoms away, the timid, fearful spirit keeps fast hold of the maturer mind. Oh! that those aged women had been "teachers of good things!"

The aged women of the past have entailed upon the young a vast body of stories and rhymes, written and unwritten, which have been the curse of childhood for many generations. It would almost seem as if there had been a conspiracy among the nurses, and aunts, and grandmothers of a former day to belittle and degrade the minds of men, by making the mind of childhood a common sewer through which to pour all gross and false and grovelling thoughts. The multitude of unwritten stories; stories without truth, or sense, or beauty, which children hear; and the immense number of books for infant minds, filled with old wives' fables, and made attractive by colored pictures, is as amazing as it is alarming. A little reflection will convince an observing man that this must be the exciting cause of a vast mass of the low and superstitious thought which everywhere prevails. The newly born immortal is addressed with interminable baby talk and nonsense, until his opening faculties are fitted for the sapient communications of the aunt-

hood, upon whom the mantle of the "old wives" has fallen; and then—then, what?

Why, then just what in many cases we all have known. For instance, a little girl of two years was lately singing "Moon, moon." Upon inquiry it appeared that some judicious (!) lady had been teaching the young idea how to shoot by singing the well known nursery jingle:

> "High diddle diddle,
> The cat's in the fiddle,
> The cow jumped over the moon," etc.

Another little girl, some years older, modest and interesting, I heard singing day after day from a toy book, the gift of an injudicious grandmother:

> "What are little boys made of?
> Chips and snails, and puppy dogs' tails:
> And that's what little boys are made of."

> "What are little girls made of?
> Sugar and spice and all things nice:
> And that's what little girls are made of."

This is a sample of the trash that Santa Claus distributes every Christmas by the thousands into the stockings, and thence into the heads of the children. The Melodies of Mother Goose, how appropriately named, are issued by myriads, all illustrated by colored pictures. And for every printed copy that comes from the press there are sent forth unnumbered oral editions. Almost every child has heard multitudes of the rhymes and stories of the "old wives." Those who know nothing of the history of Washington or Franklin will be found surprisingly familiar with Cinderella, or can tell you how,

> "All the birds of the air fell a-sighing and sobbing
> When they heard of the death of poor Cock Robin."

Thousands who cannot repeat the Lord's Prayer easily can recite;

> "There was an old woman who lived in a shoe,
> Who had so many children she didn't know what to do,
> So to some she gave sugar, to some she gave bread,
> And whipped them all soundly and sent them to bed."

I am confident that in many communities the majority of books in circulation will be found to be of the class of Puss in Boots, Dame Trot and her Cat, Cock Robin, Blue Beard, Tom Whittington's Cat, and Mother Hubbard, and others of the same kind. Their name is Legion. And if but half a dozen children in a neighborhood possess such books, the rest of the children are quite sure to obtain them as a loan, or at least to hear at school the substance of the stories from others who have read them. I well remember the impression made upon my mind in early childhood by a story told me by a little playmate, of an Ogre, who returned to his home one day from his daily hunt without having found a human being for his supper, and smelling a child which his wife had vainly tried to conceal from his cannibal appetite, stalked fiercely about his house exclaiming, "I smell fresh meat!" The child who should be so unfortunate as to hear that story in very early life, would be likely to be haunted by ogres for many years, if not for life. Unhappily they do hear such stories in abundance. There is nothing that children delight in more than to listen to a story. Every child is a Haroun Al Raschid in its love for story marvels. The aunts and grandmothers are the story tellers; and for ages there has been a succession of those whose minds and memories would seem to have been the general storehouse for all the nonsensical and injurious stories and rhymes that weak and perverted in-

tellects have ever invented. Generally to render these stories the more impressive, the recital is accompanied with a horrible adaptation of tone and gesture. A writer in *Household Words* says, "Shall we ever forget our childhood's impressions on first hearing it (the story of the Little Red Riding Hood), related by an old nurse; especially that final part where the wolf, having eaten Red Riding Hood's poor, old, sick grandmother, and had gotten into bed dressed in her nightgown and cap, asks the little girl to undress herself and get into bed with her, as she is so cold. We think even now we see and hear our old nurse imitating the hypocritical wolf, in the dreadful dialogue of 'What great eyes you've got, grandma.' 'The better to see you, my dear.' 'What a great nose you've got, grandma!' 'The better to smell you, my dear.' Is not this truly dreadful to a listening child? 'What a large mouth and great sharp teeth you've got, grandma!' 'The better to eat you up!' And Little Red Riding Hood is accordingly torn to pieces and devoured, which is usually represented by a sudden rush towards the little, trembling listener. Will any mother in the world, who once brings her mind to think of it, say that such stories and pictures are fit for children? Will she not at once see that they are among the very worst images, emotions, and influences that could be possibly communicated to an infant mind?"

The aged are the natural instructors of the young. The Creator has knit together the hearts of the old and the young by ties of peculiar strength. Children regard with reverence the communications of the gray-haired. No doubt that the Creator designed in implanting this sentiment of reverence for age in infant minds, and that eager love of stories which they uni-

versally manifest, to facilitate the work of their instruction. The Israelites were commanded to teach their children by telling them the stories of God's dealing with their fathers. Moses especially enjoins that—

"These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deuteronomy 6:7.)

The Psalmist also gives the like counsel:

"Give ear, O my people, to my law;
Incline your ears to the words of my mouth,
I will open my mouth in a parable:
I will utter dark sayings of old:
Which we have heard and known,
And our fathers have told us.
We will not hide them from their children.
Showing to the generation to come, the praises of the Lord.
And His strength, and His wonderful works that He hath done.
For He established a testimony in Jacob,
And appointed a law in Israel,
Which He commanded our fathers,
That they should make them known to their children:
That the generation to come might know them,
Even the children which should be born;
Who should arise and declare them to their children:
That they might see their hope in God,
And not forget the works of God, but keep His commandments:
And might not be as their fathers, a stubborn and rebellious generation;
A generation that set not their heart aright,
And whose spirit was not steadfast with God." (Psalms 78:1-8.)

The narratives which are contained in the Bible are surely not less interesting to a healthy mind than the stories usually told to children. Where can one find narratives more attractive and interesting to a right-minded child than the Scripture histories? Such are the history of Joseph, of Israel's deliverance from

Egypt, the accounts of Samuel, of Esther, of Daniel and his companions, and the life of Jesus. The Bible is pre-eminently a child's book. It is a treasury of wonderful, beautiful, and pathetic narratives, such as the trashy story books usually presented to children have never paralleled. Let the aged women, when the children gather around them, clamorous for a story, try the effect of the story of Joseph upon their minds. The world has heard the account of the excellent Dr. Doddridge, whom his pious mother taught the histories of the Old and New Testaments by means of the pictures on the Dutch tiles in the chimney corner, before he could read. What would Dr. Doddridge probably have been, had his mother filled his infant mind with stories of Jack the Giant Killer, Blue Beard, Cock Robin, and the like? Ah! there would be more Dr. Doddridges, if those who form the infant mind in its first buddings of thought and feeling were "teachers of good things." The first impressions made upon the plastic mind of childhood, are they ever effaced? The first vivid ideas that the infant mind conceives, do they not become the patterns or archetypes of its subsequent thoughts? And do not the thoughts which become constant in the mind originate its governing feelings and mold its habits? Oh! then let the aunts and grandmothers, as they go from house to house, be careful to teach only "good things," and endeavor to occupy the mind and attention and store the memory of their child auditors, with lovely, wise, and holy themes! The Christmas and New Year holidays are at hand; and in accordance with a time honored and beautiful custom, friends and relatives and neighbors will cherish, and express kindly feelings by mutual gifts. It seems fitting that the season which witnessed the bestowal of

God's unspeakable gift, the Savior, should be commemorated by friendly gifts from neighbor to neighbor; from friend to friend. Amid this giving the little ones will not be forgotten. Many an aunt and grandmother will be planning agreeable surprises for their young friends. The Christmas Tree will be erected in many a neighborhood and in many a house, to gladden with its fruits the hearts of the young. The stockings will be suspended at the chimney throat on Christmas Eve, and expectant faces will turn towards them when the "Merry Christmas" shout hails the morning. Among the gifts of Christ's natal day let nothing be found that is repugnant to Christ's spirit. Let there be no bad books, nor any ugly, grotesque, fantastic toys and images, to pervert, pollute, and despoil the budding mind and heart of childhood. Give them books rather than cakes and candies. Let the books be good ones, as well as entertaining. The Rollo books, the Lucy books, the Jonas books, the Franconia stories, and the like, would enrich their minds with wisdom, and enlarge their hearts; while those of the stamp of Bluebeard and Mother Goose can only pervert and mar the minds of their readers. Let all who have the care of children be "teachers of good things." Let the children be treated as "an heritage of the Lord," remembering who it was who said, "Suffer the little children to come unto me."

XIII

TRAINING THE YOUNG MINISTER

AS it may be some years before our projected Biblical School is equipped for work, I offer some suggestions in the way of how our young friends who are contemplating taking up the service of the ministry may obtain biblical instruction.

Private study can do for such, as it has often done, a great deal in the line of preparation. If the young minister is really determined to study and increase his knowledge, he can do it. It is true that if he has no one to aid and direct him, he may spend strength and time to little profit; nevertheless the faithful student under all his disadvantages will grow rich in useful knowledge, and increase the powers of his mind. But he will sometimes feel the need of guidance and of books. Such help he may secure by placing himself for a time under the instruction of a minister of recognized wisdom, experience, and success. As the young Timothy went forth with Paul, serving with him in the Gospel as a son with a father, so might the youth among us go forth with the elders in their ministerial work; living with them as helpers, studying under their direction, and communing with them daily in thoughts and feelings.

Or, if the young man is unable to arrange it conveniently to dwell with and work with an elder minister, he may correspond with him frequently and regularly concerning his studies and his course of reading; concerning methods and manners. The Epistles to Timo-

thy and Titus may suggest and exemplify to our ministers the way in which they may assist the young preacher, even when they cannot take him with them to their fields of labor. Letters from a devout and experienced minister to the young brother who is just beginning; familiar letters in which the writer opens up the treasures of his own heart and life to the younger, in which he enlightens, exhorts, and warns him, makes him feel the preciousness of the Scriptures, shows him how to enter into their depths, teaches him how to conduct himself toward all classes of hearers, how to perform the various duties of the ministry and how to take care of his own spirit and body: what an unspeakable help to the young minister might such letters be! We urge our young friends to seek more boldly, and use more freely such help as is here outlined.

READING

Our ministers of experience would probably recommend to all who are beginning in the ministry what Paul enjoined on Timothy, to "give attendance to reading." Especially if the student cannot gain access to the living teacher should he diligently study books in which the words of the wise are written.

But in our days, as in the time of Solomon, "of making many books there is no end, and much study is a weariness of the flesh." There are now multitudes of books which the young minister might chance to read. But of these multitudes few are really good; more are bad, and the most of them are indifferent. I call a book bad, not only when it is vile, but also when it misleads the reader, or wastes his time. The young minister ought to read none but books that are of the

first class. If he can get such he should not allow himself to read, and much less to buy books of an inferior grade. When he is unable to get the best books, he does well to get the next best. But, though the first-rate books that are the most needed by the young minister are usually very dear, and the temptation to take a cheaper book is great, still experience leads me to affirm that the cheaper book is generally the dearer.

There are two classes of books which our young ministers should avoid. The first of these is all those which, though useful in their day, have been superseded by others which embody the results of subsequent research or discovery. In such matters as the geography of the Holy Land, and the criticism of the Sacred Text, no young minister can now afford to derive his ideas from even the best books of the day of our grandfathers.

Two centuries ago, and for a long time afterwards, the celebrated Dr. Lightfoot was a leading authority in the chorography of Palestine. But a Bible class teacher would now be considered incompetent who should represent to his class the ranges of Lebanon, or the course of the Jordan, according to the mapping of Dr. Lightfoot. The information which a young minister could get out of an old copy of Calmet, or of Buck's Dictionary, would in many points leave him too far behind the intelligence of the present age. It should be said emphatically that the reason that such books can be picked up at a low price is that they are no longer the books which young ministers should buy or study.

The second class of books which the young minister should avoid are those which are hawked about the country under the pretence of having been prepared especially for theological students. Made-up books of

that kind are to be distrusted. The Encyclopedia of Religious Knowledge may be the best book of information on religious subjects within the reach of some readers, but no young minister should be content to derive his information from such a source. The study of an inferior book is often more than a mere waste of time. It may fill the mind with an inferior class of ideas; with inaccurate or imperfect information, or with one-sided views, from which one finds it difficult to recover.

Ambitious minds among the young frequently desire to read many books, perhaps with the thought of being applauded for their multifarious reading; or perhaps supposing that the reading of a multitude of books will increase knowledge correspondingly. But this is not the view of Solomon, nor is it supported by the wise men of more recent times.

Sir William Hamilton gives it as the first and golden rule, as concerns the quantity of what is to be read, to "Read much, but not many works." He quotes Luther as saying that,

> "All who would study with advantage in any art whatsoever, ought to betake themselves to the reading of some sure and certain books oftentimes over; for to read many books produceth confusion, rather than learning, like as those who dwell everywhere are not at home anywhere."

He quotes Herder as saying that,

> "Our age is the reading age. * * * It would have been better, in my opinion, for the world and for science if, instead of the multitude of books which now overflow us, we possessed only a few works good and sterling, and which, as few, would therefore be more diligently and profoundly studied."

To this Hamilton adds,

> "We read not for the sake of reading, but we read to the end that we may think. * * * But the amount of thinking is usually in the inverse ratio of multifarious reading. Multi-

farious reading is agreeable: but as a habit it is, in its way, as destructive to the mental, as dram drinking is to the bodily health."

We should "give attendance" then "to reading," to the diligent reading of the best books. And yet some may heed the warning not to let any mere reading of the best books engross a disproportionate amount of their time and strength. For as Lord Bacon says,

"To spend too much time in studies is sloth; to use them too much for ornament is affectation; to make judgment wholly by their rules is the humor of a scholar: they perfect nature, and are perfected by experience. Crafty men contemn studies, simple men admire them, and wise men use them: for they teach not their own use; but that there is a wisdom without them, and above them, won by observation. Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention."

MINISTERS' INSTITUTES

A great help to our young preachers may be found in a good system of what may be called Ministers' Institutes.

One bright, crisp, nutty afternoon in October, seven or eight years ago, as two Christian ministers were spreading themselves upon a grassy hillside of the Hudson River highlands, Brother Thomas Holmes so fascinated me with a picture of a Ministers' Institute, which he then and there wove out of the sunbeams, as I suppose, that not even to this day have I got the sheen entirely out of my eyes. At that time I tried to persuade our good brother to sketch the same picture for our papers, so that the eyes of the whole brotherhood might feast upon it as I had. But in his reticent nature he has kept it to himself all this time, and so I

am impelled to rise up and tell the brethren what I know about this matter of the Ministers' Institute.

Probably the hint came from the well known Teachers' Institutes, which have been so useful in improving our common schools. Following the example of the teachers we might hold in the several conferences, in connection with their annual sessions, the kind of Institute which Brother Holmes had in mind.

I will suppose the Miami Conference, if you please, to commence its annual session Tuesday evening with a prayer-meeting. This would give the ministers Monday and Tuesday to journey from their Sunday appointments to the place of conference. Next I will suppose the conference to close its session on Thursday of the week following, the last meeting being a conference and fellowship meeting. This arrangement would leave the ministers two days for the return journey to their Sunday appointments. This plan would secure us nine days for our meeting.

But could we profitably use nine days? Suppose we devote Wednesday and Thursday of the first week to the ordinary and special business of the conference and the churches of its care. Suppose we give Friday, the day of our Lord's crucifixion, wholly to meditations, prayers, exhortations, and acts connected with the union of all Christians and the conversion of the world. Saturday might be occupied by the members of the conference in reading essays on subjects previously assigned, and in discussions and criticisms; after the manner of those Ministerial Associations so well known in our conferences in the east. Let Sunday be enjoyed by the ministers and delegates as a day of Christian worship and preaching; of fellowship, and of breaking of bread and of prayers. Then let the four

remaining days be devoted to the work and study of the Institute. Besides these four days, there are six secular evenings which have not been allotted in the above scheme. Take one of these, if you will, for religious services especially designed to benefit the church and community, whose hospitality the conference enjoys. Five evenings remain which could well be devoted to lectures on subjects of special interest to ministers, but which would be worthy also of the attention of intelligent people generally. The four days could be occupied for four or five hours daily in class lessons and lectures, according to the plans adopted by the conductor of the Institute.

Among the subjects likely to be very interesting and useful to the members of these Institutes we may mention, The Transmission of the Sacred Books; The Historical Evidences of Christianity; Biblical Geography: the History and Critical Value of our English Bible; the Best Methods of Studying the Scriptures: Preparation for the Pulpit; Pastoral Work and Church Order; How to Conduct a Sunday School; How to Teach a Bible Class; Ministerial Manners and Behavior in the Pulpit; How to Read a Hymn and a Chapter from the Bible; What Books to Study, and How to Pursue a Plan of Studies, with little help from teachers. Other subjects could be mentioned, especially subjects connected with the study of the Scriptures. The Greek New Testament could be read, either in regular classes of such as would master the book, or by the whole company attending to the teacher as he reads selected passages from the original language.

It may be objected that the plan outlined calls for competent teachers, and that such could not be had without compensation. But we have both the money

for compensation and the men who are competent for the work.

It but needs then that we resolve to undertake the project, and then bravely and unitedly push it to success.

THE COLLEGE AND THE UNIVERSITY

The regular courses of collegiate study, while helpful to all who pursue them, are especially helpful to ministers, and indeed they were originally planned for them particularly. The chief universities of Europe and the "colleges" which grew up under their care had in the beginning a distinctively theological character. This was the case with that famous University of Paris, and, what more nearly concerns us, with that oldest of the English Universities, the University of Oxford. Of the "colleges" which grew up at Oxford several, so we are told, were in the interest of the great monastic orders, and their design to train ministers for the church still appears in the prohibition of the Fellows of the English Colleges from marriage. This particular reference to the promotion of Church interests and theological learning, which marked the rise of the great European Universities and their Colleges, characterized also their subsequent career.

The first of our American colleges was consecrated "To Christ and the Church." It grew up under the fostering care of New England pastors, and its prime object was the education of "a succession of learned ministers." Our second American college was established in Virginia and had for its great object to "educate in Virginia a domestic succession of Church of England ministers." In these earliest of our American colleges, as in many of those of later times, the profes-

sors were selected and the course of training appointed with reference to the training up of learned men for the ministry. The secularization of the college course of studies has, in very few instances as yet, been carried so far as to efface from the course the marks of its original adaptation to "the training up of learned men for the ministry." A reactionary spirit, partly the product of an infusion of French notions, partly the result of that boundless development of material interests which marks the progress of our Western States, and partly due to the magnificent advance of the physical sciences within the last half century, has in many colleges greatly modified the course of studies; so that the special adaptation of the college course of studies to the preparation of candidates for the ministry is not so manifest as formerly. Yet while rhetoric and elocution; while logic and metaphysics; while ancient and modern history; while the Latin and Greek languages, the Greek more particularly, continue to hold their prominent place in the college course of studies, students for the ministry will continue to find the college course to be, what it was originally designed to be, especially helpful to their object. When Jefferson procured that change in the course of studies at the College of William and Mary, which abolished the two professorships of divinity, he went no farther than the good sense of the people might justify. But in excluding also the Greek and Latin languages, he excluded not only the critical knowledge of the New Testament, and the intelligent study of that ancient world of which our modern world was born; but also excluded the humanities largely, as well as divinity.

This reactionary spirit will run its course and have its day. The natural sciences will come in, as they

fitly may, and ministers will study astronomy and geology, and chemistry and botany and biology, so that they may have wider and higher views of the wisdom and goodness of the Creator; and they will study history and philosophy and the Greek, so that they may understand man and the Gospel records; and with these studies many may be prepared for a useful ministry, who may not be able to take a special course of theological or biblical study in a Biblical School.

It is to be deplored that in the reaction against theological education, which removed the professors of theology from colleges, the Bible was displaced from its rightful position at the head of all school books, as the chief classic of the world. The great mistake that in teaching the Bible we are necessarily teaching theology has been almost fatal to education in its best idea. To be silent in regard to those writings which have stirred the world, as no other writings have ever stirred it; to ignore those sacred fountains whence the fundamental principles of Christian character and society have been derived; to neglect those loftiest ideals of manhood, and those sublime histories, laws, songs, and inspirations which so outshine all the history and poetry and philosophy of the Greek and Roman ages: it seems madness!

Surely the time must come when the Bible shall have its place in every college as the classic of the human race. To study the Bible in its original languages, to understand its allusions to ancient customs and facts, to trace the connection of its histories with the localities which they celebrate, will surely seem as useful and wise as to study the archaisms of Homer, and the geography and antiquities of the "classic nations."

Every college of our people should make provision for a professor of biblical literature. This would not interfere with the teaching of theology in a regularly established Biblical School, yet it would greatly increase the opportunities of our young brethren as they seek to prepare themselves fully for the work of the ministry.

XIV

CRITICAL STUDY AND PREACHING

THE New Version conforms to the Greek text in omitting "the doxology;" that is, the words "For thine is the kingdom, and the power, and the glory forever. Amen." All that this doxology says is held for the truth by all Christians; and the very words will no doubt continue in use as a fitting formula for closing public prayer. Yet as a matter of fact this doxology was omitted from the first English New Testament, the translation made by Wycliffe five hundred years ago. Wycliffe, in an age when the Greek Testament was practically unknown in England, made his translation from the Latin Vulgate. This Vulgate was the common Latin Bible, which was translated out of the Hebrew and the Greek near the end of the fourth century by that great biblical scholar, St. Jerome. The Vulgate, still the authorized New Testament of the Roman Catholic Church, gives the Lord's Prayer without the doxology. There are two copies of the New Testament in Greek which are known to be as old as the time of Jerome: those two oldest manuscripts, the Vatican and the Sinaitic, omit the doxology. And for the last eighty or ninety years the critical editions of the Greek Testament have generally disputed the genuineness of the doxology.

A certain clergyman, who acknowledges the omission of the doxology from the Greek manuscripts, claims

that "Matthew's Gospel, written in Hebrew, contains the doxology." But the authors of the New Version have never seen a copy of that Gospel "written in Hebrew" by St. Matthew; and as for showing *its* readings in the revision probably the revisers would as soon have undertaken to exhibit the cloak that St. Paul left at Troas with Carpus!

Here a few thoughts will be in order on the general subject of translating the Hebrew and Greek Scriptures into English. The translation should be of two kinds: first, a common translation for the use of the whole, widely spread English-speaking peoples; made to be read in church, where poor and rich and old and young meet together to worship God, and fitted also for daily use in the family, to be read by father and mother to their little children; and this common translation should aim to give in every clause the sure and whole *general idea* of its original. In this book critical niceties should be avoided altogether; and the words used in this *common* English Bible, save only in some of the doctrinal parts of the Pauline Epistles, should be chosen from the Saxon, or mother tongue portion of our bilingual English. As a rule the words should be of one or two syllables; not often of three, and none of them new words. And by all means the common English Bible of the ages to come should still hold that firm step of thought, that noble simplicity of expression, and the ear-gladdening rythm, which mark most of the parts of the excellent revision published two hundred and seventy years ago by command of King James.

Such an English Bible, in common use in our public and domestic worship, must keep the unity of our English foundation ideas of life, home, state, church,

and man; so that, amid differing degrees of knowledge and varying forms of thought, the English-speaking peoples of the future would continue rooted in the same Christ, and our unique and noble language, made undecaying by our common English Bible, would continue to be a bond of unity to the whole English-speaking family, even though separated into many nations, and spread over all the continents and oceans.

Beside such common translation for public use among all English-speaking peoples, there should be an *uncommon* translation for the special benefit of such English readers as could study the Scriptures critically. While I will not deny that all young men in our day who aspire to be public "teachers" in the Word of the Lord should study the New Testament in its original Greek; and while I am sure that many besides our pulpit teachers would learn to read the Greek Testament, if they only knew what helpful books have of late years been prepared for the use of the student at home; still there would remain a very large number of sound-minded men and women who ought to go more deeply into the Word of God, than merely to get its general saving idea.

The pulpit would not so often become flighty and erratic, if the pew contained more who love to study the deep things of God. The next best for close and critical study of the letter of the New Testament, after the Greek Testament itself, would be the uncommon translation which I am suggesting. Our common English Bible fails to be of full use for critical study, because in many of its important words the translators did not even try to make their renderings uniform. Many a word in the Hebrew or Greek is represented in our common translation by six or eight different Eng-

lish words, and *vice versa,* worse and worse, one and the same English word in the common translation is often made to stand for three or four different and differing words of the Hebrew or Greek.

In the critical study of the Scriptures, one of the best ways is to take the Hebrew or Greek concordance, and compare Scripture with Scripture by tracing some particular word through all the instances where it occurs. But the disregard of uniformity in the renderings of our common translation would expose the English student, who uses the method of tracing out particular words of the Scripture, to the peril of being often misled. This is the reason why so many of the ordinary discussions in Eschatology are misleading and valueless. If the subject of discussion be the need of the world, some confusion of idea must befall the English reader, by reason of the fact that the word "world" is made to stand in our common translation for at least four different words in the Greek; and one of these four gives a time-idea rather than the space-idea, which we associate with the word "world." Moreover, in current discussions concerning the doom of the lost, the English reader at times falls into an error, because our English word "hell" is made to stand for three or four different words of the original languages. One of these words, *Hades,* appears to denote that unseen realm of the underworld into which the dying went on leaving the earth. This word the New Version does not translate, but merely transfers it. Wherever it occurs of course it will be "Greek" to the reader. Nevertheless the New Version is better in giving a word that the general reader is unfamiliar with, than to let it remain as in the authorized version, where it

has two different meanings, "hell" and "grave," and both of them false!

In that much needed uncommon translation, the thousands of critical niceties, especially of the Greek New Testament, the delicate shades of meaning, subtle connections of thought, varying degrees of emphasis, and even the word-building power of the Gospel spirit; all these fine and helpful latencies of the original would be in most cases shown forth to the thoughtful reader who is confined to the English translation.

To exemplify our meaning we may take an instance or two from the Lord's Prayer. In the third petition the word "heaven" stands for a Greek noun that is used in the singular number: but in the invocation, or first sentence of the prayer, the same Greek word is used in the plural number, although our translation renders it "heaven," as in the other place. Still more, in the invocation the Greek employs the definite article with the word, so that the literal rendering of the expression in the invocation would be, "in the heavens." The difference of idea appears to be that in the third petition we have set for us the standard of life "in heaven" as a whole that we may follow it here in the earth; while the invocation endeavors to show us "Our Father" as dwelling sublimely in the many mansions of His celestial glory.

There are many designed coincidences between the New Testament and the Old, which could be more clearly shown to English readers, if the Greek and Hebrew plurals were represented by corresponding plurals in English. The use of the plural form in the invocation of the Lord's Prayer would more naturally have seemed to us to have been written with design, had our English Bible in the first verse of Genesis have ren-

dered the Hebrew word rightly as "the heavens," instead of "the heaven" as it stands.

Once more: the Greek Testament uses half a dozen different words and combinations of words, which our common translation represents by the one word, "daily." In the fourth petition of the Lord's Prayer we pray, "Give us this day our 'daily' bread." But the Greek word here translated "daily," of the half dozen words just referred to, does not properly bear the meaning of "daily." The word, as we find from Cremer's Lexicon, occurs only in Matthew 6:11, and Luke 11:3. It is an unusual compound, *epi-ousion,* composed of simple and well known elements, and may have been coined by the evangelists. Because it is composed of well known forms the composite idea could not have seemed as strange to the common reader as it must have done to the learned linguist. In Matthew 6:11 the Latin Vulgate almost matches the coinage of the Evangelists by the made-up word, *super-substantialem.* The Roman Catholic Rhemish translation of 1582 renders the passage, "Give us to-day our super-substantial bread." Our Saxon English might well match the Greek by the reading, "Give us to-day our for-being bread." Whatever is really for our being, will keep in view the great end of being. Not luxuries for the flesh, but bread for being, should be our daily prayer to the Father.

The uncommon translation which I have proposed would be of great service to many of our ministers, and also to Sunday-school teachers and members of Bible classes. It would be a costly book to put into type, because of its many unusual typographical peculiarities. Yet the Uncommon New Testament could be printed in large type, and if five thousand

could be sold, its price could be set at a dollar. To prepare and publish such a book would be pre-eminently the province of our Christian Publishing Association.

PREPARING A SERMON

I will explain how I am accustomed to proceed when I am preparing a sermon for delivery in the pulpit.

1. I take the Word in the original language, and in the best critical editions of the Hebrew or the Greek, and inquire whether the word or text that I propose to use is genuine. If the one that I have selected proves to fail in this respect, then I seek for another of like meaning that is genuine.

2. I then try to make a critical translation of the passage. Our common English translation is not critical, because it was made for the reading of the common people, and is satisfied when it gives the general idea of a verse or a passage. It does not note nice distinctions, such as it is necessary for the minister to regard, if he is properly to interpret "the mind of the spirit."

3. I try to get the point of view of the Sacred writer, and to see the subject in question from that view-point. This necessitates study of the context; study of the peculiar use of particular words; study of the condition of the persons addressed, their spiritual condition, and their peculiar circumstances. Of course many things said in Holy Scripture can be applied to our spiritual state and needs. To apply a scriptural principle, or law of the spiritual life, is a different thing from discovering exactly what the scriptural principle or law is. The spiritual principle in Scripture is the same for all: the application must

vary as times and minds vary. I think that many expounders of Scripture fail to get the point of view of the Sacred writers, and therefore fail to see what they saw. Generally our minds are full of the prevalent ideas and controversies of our own age. It becomes easy therefore to read the Scriptures as if the Sacred writers were writing to our own age, to us, to the peculiar and characteristic ideas and disputations of our age. The spiritual principles in Scripture have applications to the conditions and thought of our age; but we must first find what these spiritual principles are: and to do this, we must place ourselves in the position of the writer, and for the time put out of mind our characteristic ideas, practices, and controversies.

In order to get ourselves divested of ourselves and of our age and its spirit and peculiar ideas is difficult surely, but it is what the student of Scripture must endeavor to do. And the way to do it, as I think, is first to "hold fast the Head," and try to feel the interests which Christ feels. I must not permit myself to be attached to this party or that; to this view or that; to this prejudice or that: I must really try to be interested in thoughts and things as Christ is interested in them. In reference to any subject, as for instance, the Sonship, the Trinity, or Baptism, I should try to have the interest in them that our heavenly Lord feels, or takes, in them. How am I to feel in these matters as my associates, as the ministers of my sect feel in reference to them? Is it not by identifying myself with my sect or party, and communing in thought and spirit with them? And may I not therefore by identifying myself with my Savior, and by communing with His spirit continually, come to feel as He feels? May I not come to participate in His interests, and become

interested in the things of doctrine and life, according to the kind of interest which He feels in those things?

Then the next thing to do, in order to empty ourselves of ourselves and of our age, and especially to escape from the excessive and overbearing onesidedness of the spirit of our age, is to take refuge in the Church of all ages. There has been a holy fellowship of Christly souls of all ages. And it takes all the golden candlesticks to bear to our eyes the full illumination of the outshining light of the Lord. There is such a thing as a sincere endeavor to understand the testimonies of the inspired writers by focalizing upon them the beams of light emitted here and there in the providential illuminations and experiences of the "sundry times and divers manners." By studying the history of the Church in all ages, and by loving the Christly souls of divers outward folds, and of remote periods, we may come to see subjects of Christian truth in a wider and truer vision, than we can by shutting ourselves up to anything that is peculiar, local, partisan, or temporary. The common sense of the Christly host of all ages is generally better than the acuteness of any particular class of Christians, or of any special age.

Procedure as herewith described may not give the vision of the whole truth which the minister is to expound, but it saves him "from many an error and foolish notion."

INSPIRED SCRIPTURE

When we say that the Bible is our creed, what do we mean by "the Bible?" Do we mean our English translation of the Bible, made by uninspired men more than fifteen centuries after the last inspired writer had

laid down his pen? Is that translation "our creed?" If so, "our creed" contains several verses and even clauses which no inspired writer ever saw, besides many verses and clauses in which the ideas of the inspired writers are modified or distorted. As an exemplification of this last statement we may cite the expression, "All Scripture is given by inspiration of God." (2 Timothy 3:16.) These are the very words of the common translation. But any one can take his Greek text and see that this is one of the passages of Scripture which may be fairly rendered in one way or another, so utterly uncertain is it which of the two possible meanings was in the mind of the inspired writer.

If you take your English Bible you will observe that the third word of the verse is printed in italics, thus: "All scripture *is* given by inspiration of God." You are aware that these italics indicate that the translators did not have the corresponding word in the Greek text, and that they inserted the word to express what they deemed to be the sense of the inspired writer. This course had the advantage of giving a definite sense to the passage, but had the disadvantage of concealing from the reader the other possible sense which the indeterminateness of the Greek text permitted. The Greek original omits the "is" of our translation. I am not saying that the meaning is not there, but simply that the word is not there. It was customary with Greek writers to omit the verbal copula, "is," from many sentences where English style requires it to be written. If Paul had inserted the verbal copula in this verse, I will not venture to say that the passage would be more useful than it now is, but it would have

prevented a world of uncertainty among the best and wisest of his readers.

What Paul actually wrote in the passage may be represented to English readers thus, "All Scripture divinely-inspired also profitable for doctrine," etc.

Now grammatically there can be two different interpretations of the passage. If "All Scripture" is taken as the subject of the proposition, and "divinely-inspired" is accepted as a part of the predicate, the copula would come in where our translators have put it, and the meaning of the passage would be, "All Scripture is divinely inspired." But if we assume "divinely-inspired" to be a part of the subject, the passage must be rendered thus, "All Scripture divinely-inspired is also profitable for doctrine," etc. And this last rendering is that which is given in the oldest translations.

The *Peshito-Syriac,* the oldest of all the translations of the New Testament now known reads, according to Murdock, "All scripture that was written by the Spirit is profitable for instruction."

The Latin Vulgate, made by Jerome in the fourth century, reads, "All scripture divinely inspired is useful for teaching," *"Omnis scriptura divinitus inspirata utilis est ad docendum."*

Our oldest English translation, made by Wycliffe in 1380, follows the Vulgate, "All scripture inspired of God is profitable to teche."

The Roman Catholic translation of the Vulgate, the Rhemish, made in 1582, also follows the Vulgate as we should expect, and reads, "All scripture inspired of God is profitable."

William Tyndale made the first translation into English out of the original "Greke." In his New Test-

ament, A. D. 1534, the passage stands thus, "All Scripture geven by inspiracion of God is proffitable to teache." The same reading, word for word, was adopted in Cranmer's Bible in 1539.

Martin Luther's German translation gives the meaning of the passage like all the foregoing, and many of the most distinguished critics of ancient and modern times lend their suffrages to the same interpretation.

The other view, the one taken by our common English version, by the Geneva Bible, by Beza in his Latin Bible, and by many others ancient and modern, has much to commend it. Some urge that the use of the Greek conjunction, *kai,* "and," "also," shows that the words "inspired" and "profitable" are both predicates of "all Scripture." Alford disposes of this view by adducing several instances from the Greek New Testament in which the conjunction is used to introduce the predicatory clause. On the whole we may agree with Alford's carefully formed, but hesitating conclusion, that Paul's meaning was probably this, "Every Scripture given by inspiration of God, is also profitable for teaching, for conviction, for correction, for discipline in righteousness; that the man of God may be perfect, thoroughly made ready to every good work."

TOO MUCH PREACHING

Several of my correspondents, young men in the ministry, write me that they preach three times every Sunday to the same congregation. Whether the fault is theirs or that of their hearers, or of both, is a question of less importance than the question of how it may be remedied. For it is surely a disadvantage to both pastor and flock to have so much preaching. Few ministers, especially if they are young, are competent to

prepare three sermons a week that will really interest and profit their hearers. Where the demand for so much preaching is made of the young minister, he soon finds himself incompetent to supply the people with a carefully prepared discourse every time they assemble to hear him, and so he is forced to resort to repeating his old discourses, or what is even worse, to filch a "subject" from some "valley of dry bones," which the ancient prophet never saw, and which it were to be wished that the sons of the prophets never had seen. But if the people will persist in requiring so many sermons every week from their preachers, they must not think it strange if the preacher resorts to books of "skeletons" to supply them with a portion of their unreasonable demand. Nor should they wonder when the preacher, wearied in body and jaded in mind fails to make the third service of the same Sunday worthy of their attention, even if themselves they should be physically and mentally able to give it attention.

One sermon a week is as much as a preacher can carefully and fully prepare. And I have no hesitation in saying that a minister will qualify himself for usefulness far more effectually by studying one topic thoroughly each week, than to dissipate his mind by the superficial course of reading and thinking to which the preparation of three sermons a week must finally compel him. Of course I am not speaking of what an itinerant may do; the man who journeys from place to place, and delivers in each place the same stock of sermons; but I have in mind the case of the settled pastors, who preach in the one pulpit, and remain there to educate the people possibly as long as their lives are spared.

I am fully persuaded that one sermon a week is as much as a minister can ordinarily preach to the same community year after year. And I feel confident that one carefully prepared and well digested discourse, such as the leisure and study of a week would enable a faithful preacher to prepare, would do more to enlarge his own capabilities, and to instruct and elevate the minds of his hearers, than the usual three. Not one congregation in a hundred, I should say, is spiritually and mentally competent to digest three carefully prepared sermons Sunday after Sunday. They should remember that it is not what we swallow but what we digest that gives us strength and life. To take more food than we can assimilate diminishes the vital forces.

If there are congregations that desire to hear all the preaching that they possibly can, as it was formerly to employ the school-teacher who would teach the greatest number of hours, they should be instructed by their ministers in a more excellent way. The ministers of such congregations should refuse, under ordinary circumstances, to preach to the same audience more than twice a week. Better still it would be, as I believe, to preach each Sunday one regular sermon, and spend the hours of the other services in expounding the Scripture, or a meeting for prayer and exhortation.

But two meetings are better than three, for with two the parents would have one period which they could use for instructing their children as well as themselves in the Word of God at home. This is a duty which should be performed, even if to find time for it the number of public services must be reduced to one. The Sunday-school may seem to offer a substitute for parental instruction at home: but however advantageous the Sunday-school may prove to those who may

not have religious home instruction, Christian parents should not permit it to usurp the place of that fireside teaching in divine things, which no public instruction, of whatever sort, can replace. A considerable portion of the Lord's Day should be spent in reading, in meditation, and instruction at home. One reason why so many Christians are no further advanced in divine attainments is that they hear so much preaching that they are spending the most of their Sabbath time in the public congregation, and have no Sabbath leisure for reflection, study, and private prayer.

I will offer here brief extracts from letters which I have recently received from young men, friends and ministers. The first whose health has been seriously impaired by overwork, writes thus,

"The truth is, Brother Craig, as a general thing the churches expect too much of a minister. I am willing 'to spend and to be spent;' but I think I could do better justice to myself, and perhaps to the cause of Christ, by preaching but one sermon a week."

The second speaks on this wise:

"I sympathize perfectly with you in the idea that we have too much preaching on Sunday for the spiritual health and growth of the auditors. I think the best plan for a church in a city would be to have the Sunday-school in the morning. preaching in the afternoon, and a conference meeting in the evening. This would give variety to the services of the day and there would be more time to devote to the Sunday-school, to which all the congregation could be invited and have Bible classes in connection with it. Then the minister would be able to give them 'meat' in the afternoon; and in the evening they could improve themselves by the practice of extemporaneous remarks. Thus all could be benefited and blessed. Suppose the great Daniel Webster, or Mr. Rufus Choate were to make three great pleas every week; would they be trumpeted about the land as giant efforts, fraught with poetry, logic, and literature? One sermon a week is as much as I pretend to write out, or study out: the rest is but repetition and exhortation."

I submit these communications with my express conviction that the churches are generally requiring more

sermons of their ministers than the preachers can properly prepare, or than the congregations are able to hear with profit.

LOOK YE OUT AMONG YOU

Stephen and Philip, who won great renown among the earliest ministers of Jesus, seem to have been brought into the work by the direct effort of the church. At a time of special need the apostles called the multitude of disciples together and said to them, "Brethren, look ye out among you seven men * * * whom we may appoint." And the saying pleased the whole multitude, and they looked about and chose Stephen and Philip, and the others. It seems as if there are "gifts" in the church, which do not come into full exercise and usefulness, until they are sought out and put forward. Would the great Ambrose ever have found that famous ministry of his by any mere inward call, if the church had not discerned his capacity and compelled him to be bishop? Is the power of discerning capacities and spirits no longer possessed by the church?

Would it not be well for us to look out, and to look up among us the choice "gifts;" the youths of solid piety, of acknowledged capacity and real "call," and encourage them toward the ministry of the Gospel, and the service of the church? Have we done all that we should do, when we have received those who come to us and offer themselves as students for the ministry? Ought we not also to seek out those who ought to come and take up the work? The inborn "gifts" and heavenly "calls" are far more numerous than many good people suppose; and yet, if these "gifts" are not stirred up and consecrated in very early years, they may grow

torpid and be lost completely. Many a rosebush that is shriveling up in the shade might have sweetened the dooryard with its fragrant full blossoming, if at the right time it had been transplanted to a better place and properly nurtured. Thus Paul may have constrained the fearful Timothy from his seclusion, when he "would have him to go forth with him," to serve with him as a son in the Gospel. In the case of Timothy there were inborn gifts and hereditary powers of faith derived from a devout mother and a consecrated grandmother. But with all these it is doubtful if Timothy by himself would have pushed his way into the ministry. But Paul discovers him, and lends him urgent and constraining aid to find his true vocation as a servant and minister of Jesus.

Of course in looking out and looking up suitable candidates for the pulpit it is important to assure ourselves that we are securing the right material. It would not be well to urge into the work any whose inmost soul is not drawn to the service of the Gospel. It is the error of some to indiscriminately impel towards the pulpit every young convert, who talks of God with glib facility of words. But when they were seeking Stephen and Philip they looked for qualifications. Those men were to be "of honest report, full of the Holy Ghost, and wisdom." Men who are qualified like that should not be left to themselves and permitted to hide their light under a bushel, but should be helped to set it "on a candlestick;" in this case, in the pulpit.

But it is the common error to leave the "best gifts" unnoticed and unsought; to take almost at haphazard those who present themselves, and not seek out those who for Christ's sake ought to come. Wherefore, brethren, look ye out among you men of honest report, **full of the Holy Ghost, and wisdom.**

XV

USE OF THE CONCORDANCE

CARDINAL HUGO was the Father of Concordances. About the middle of the thirteenth century, aided by about five hundred of his monks, so goes the story, he completed his *Sacrorum Bibliorum Concordantiae:* that is, The Concordance of the Sacred Books. He took the Latin Vulgate, the translation of the Scriptures which was then current throughout Western Europe; made an alphabetical list of its words; wrote down under each word the several places of its occurrence in the Vulgate; and added to the cited words a small portion of the context of each. The work this framed Hugo named *Concordantiae;* literally, Concordances; because the work distributed into classes the concording words and passages of Scripture.

Concordances are of two kinds: concordances of words, and concordances of subjects or things. "Verbal" and "Real" are the terms by which some writers prefer to distinguish them. Each of these has its own value and use.

We may consider as belonging to the class of "Real" concordances, any work; whether entitled Commonplace Book to the Bible, or Scripture Manual, or what not; any work which collects together under appropriate heads the scattered testimonies of Holy Scripture. Of this class of concordances the best, so far as I know, are the two following:

I. *Warden's* SYSTEM OF REVEALED RELIGION, *digested under proper heads, and composed in the express words of Holy-Writ: containing all that the Sacred Records revealed with respect to Doctrine and Duty, Promise and Precept, Faith and Practice.* Third edition. Corrected and enlarged. Octavo; pages XVI, 632. London, 1843. Price in cloth, perhaps about $5.00.

In compiling this "System" these three rules were observed: 1. "That all which the Scriptures contain, relating to any one article of faith or practice, should be fairly quoted under its respective head. This the author has attempted, so that every chapter may be considered as a separate discourse. 2. That the texts be arranged in a proper order, such as may add to their perspicuity, and at the same time illustrate the subject. 3. It will be of great consequence in a work of this kind, that it should be executed in such a manner as may render the reading connected and agreeable; and that every chapter be in the form of a regular and continued discourse."

Warden's "System" consists of seventy-two chapters, subdivided into sections. The matter of these chapters and sections is entirely of Scripture; but the brief headings are in Mr. Warden's own words. In these headings sectarian phraseology seems to have been avoided. The editor of the third edition says, "No man can divine from the phraseology of the brief divisions which Mr. Warden introduced, whether he was a Calvinist or an Arminian, an Episcopalian, Independent, or Presbyterian." Accompanying the "System" we have a synoptical table of contents, and an alphabetical Index of the particular subjects.

But Warden's "System" is not so easily procured, nor is it so complete in its range of Bible topics, nor is it on the whole so convenient in its arrangements as the work next mentioned.

II. "THE COMPLETE ANALYSIS OF THE HOLY BIBLE; *or, how to comprehend Holy-Writ from its own interpretation, containing the whole of the Old and New Testaments, collected and systematically arranged in thirty books; together with an Introduction, setting forth the character of the work, and the immense facility this work affords the reader for understanding the Word of God. Also three different tables of contents prefixed, a general index of subjects and a Scripture index subjoined, so elaborated and arranged in alphabetical order as to direct at once to any subject required. By Rev. Nathanael West, D. D.*"

I have used West's "Analysis" for the last ten or twelve years. The title page above copied is that of the new edition just issued by A. J. Johnson, 113 Fulton St., New York City, and by F. G. & A. C. Rowe, Cleveland, Ohio. The new edition differs from the old by the addition of about seventy-five pages of index. The general plan and character of the work are thus set forth in the Introduction:

"This Analysis of the Bible is arranged in the order of Books, Chapters, and Sections. These departments embrace 30 books, 285 chapters, and altogether 4,144 sections. The title of each Book gives the name to its subject, as 'the Book of politics,' etc. All the Bible contains on that subject is arranged under that head. The title of each Chapter is expressive of all included in that portion of that Book. And the caption of each Section develops the prominent idea embraced in that Section. This is the order throughout the work. In the whole arrangement is found the Old and New Testaments entire. No passage is repeated, excepting such as the original repeats. Thus the Bible is reduced to such analytical order, as to have every subject it treats of collected, arranged, and assigned to its place; under the appropriate titles of Books, Chapters, and Sections."

To ministers, to teachers of Bible classes, and to Bible students generally West's Analysis would prove very helpful. To families also it might be of great use. By the help of its ample indexes an intelligent child could easily find the whole, or very nearly the whole, of the testimony of the Scriptures on any subject concerning which they give testimony.

This new edition makes a volume of about 1,100 royal octavo pages. The "Analysis" proper occupies 925 pages. The remainder is taken up with the Introduction; the Contents of Books, Chapters, and Sections; a General Index of Subjects; a Scripture Index, wherein all the verses in the whole of the Old and New Testaments are set forth, with the page on which each verse is found; Alphabetical Tables of Principal Subjects, and a fine colored Map of Palestine, about 15 inches wide by 18 inches long. The book is printed on good paper; the type is easy to the eye; and there are two styles of binding: the finer kind, in half-morocco, gilt; and the cheaper kind, in muslin. The price of the book in gilt and morocco is $7.75; in cloth, $5.75. The book is to be sold only by agents.

The only defect which I find in West's "Analysis" is that no passage is repeated, excepting such as the original repeats. Some persons think this feature in the "Analysis" an excellence; I am led to think it a defect: for inasmuch as many a Scripture passage consists of two clauses, one of which states a general principle, while the other draws a particular conclusion, or makes a special application; if such passages are not repeated, not set down in separate places in the "Analysis," must not then some part of the "Analysis" fail to give us all that the Bible contains on some subjects?

Therefore, excellent as the "Analysis" is, I think it would have been better still, if, instead of having no passage repeated, it had repeated every passage which contains two or more clauses of different import; repeating the entire passage, if necessary, under the different heads or sections to which the clauses severally appear to belong. For on that principle of repeat-

ing no passage, we may sometimes be in doubt whether a given Section, Chapter, or even a Book of the "Analysis" really gives us all that is said in the Bible concerning the particular subject of our inquiry.

But even if the "Analysis" were entirely free from defect, its use must mainly be to give us with as little expenditure of time and strength as possible, general ideas of the teaching of Holy Scripture on the several points respecting which the aid of the "Analysis" is sought. For the comparison and study of particular words and phrases of Scripture, the "Analysis" affords no facilities whatever: that kind of help must be sought in the "Verbal" Concordance.

Of "Verbal" concordances to the English Scriptures, perhaps the most widely known among us is the Rev. John Brown's. Many of the large, square copies of the English Bible found on our pulpits, or in our families, contain in the appendix, *"A brief Concordance to the Holy Scriptures of the Old and New Testaments, by which all, or most of the principal Texts of Scripture may be easily found out.* By Rev. John Brown, late minister of the Gospel at Haddington in Scotland."

Brown's Concordance was the first I ever used. It was doubtless of much use in its day, and it is now far better than none at all. But I can testify from experience that the Bible student who uses only Brown's concordance will often be unable to find the passages he seeks. "Revised editions" of Brown are in the market, with "pictorial" illustrations. When the student cannot find the passage he seeks, he can at least look at a picture!

Better than Brown's is Butterworth's. The full title of one of the American reprints is, *"A New Concordance to the Holy Scriptures. By Rev. John Butter-*

worth. A new Edition with Improvements by Dr. A. Clarke." Boston, 1854. Octavo. Price in sheep, $1.75.

I used a copy of Clarke's Butterworth twenty years ago and found passages readily by its help.

Of a concordance by George Coles, published in New York City in 1856, I have no personal knowledge. It is said to be "in very convenient form." But whether the "convenient form" referred to the size of the volume, or the arrangement of the work, I am unable to say.

There is also in the market the Illustrated Concordance (founded on) Cruden and Butterworth. It purports to be, "*A New Concordance to the Holy Scriptures, in a single alphabet; being the most comprehensive and concise of any before published; in which not only any word or passage of Scripture may be easily found, but the signification also is given of all proper names mentioned in the sacred writings.*" This concordance seems to be a combination of Clarke's Butterworth with the definitions of Cruden: and with the addition of about 136 small engravings, representing trees, fruits, birds, and other objects mentioned in the Bible. This concordance was printed in the Supplement to Jenk's Comprehensive Commentary, but may be obtained as a separate volume. A copy of the "Illustrated Concordance" now before me was printed at Philadelphia by Lippincott, Grambo and Co., in 1852. It is a volume of 280 large octavo pages, bound in cloth, and ought not to cost more than $1.75.

But the most satisfactory English concordance that I have ever used, and which I believe is generally conceded to be the best, is "CRUDEN'S COMPLETE CONCORDANCE *of the Old and New Testament,*" etc. A copy of this work, now before me, was printed

at New York in 1860: M. W. Dodd, publisher. The Concordance proper fills 856 octavo pages, in small type. The volume is bound in sheep, and sells for $5.00. This concordance is neither "brief," nor "concise," nor "condensed;" it is "complete." Part I contains "The Appellative or Common Words in so full and large a manner, that any verse may be readily found by looking for any material word in it. In this Part, the various significations of the principal words are given, by which the true meaning of many passages of Scripture is shown; an account of several Jewish customs and ceremonies is also added, which may serve to illustrate many parts of Scripture." Part II gives "the Proper Names in the Scriptures. To this part is prefixed a Table, containing the significations of words in the original languages from which they are derived." "To which is added a concordance to the books called Apocrypha. The whole digested in an easy and regular method. By Alexander Cruden, M. A."

The matter contained in Cruden's Table ought to have been combined with his Concordance. Then these combined articles should have been inserted, each in its alphabetical place, in the general list of words constituting the first part. Had these separate portions of Cruden's work been brought together in a single alphabet, after the manner of the Illustrated Concordance, much time would have been saved to students, who now find it necessary to turn from one to another of these lists in their examinations. Nevertheless, when we are asked what concordance to buy, we answer, "Get the best. Get the Complete Concordance of Cruden."

Supposing a young minister to have taken this advice, and to have purchased his Cruden, what can it

do for him? What assistance can it render him in his study and use of the Holy Scriptures?

For the first, the Concordance will enable him to quote the Scriptures with verbal accuracy. Suppose a brother has a sermon to prepare for his congregation, or has a religious article to write for the press. He thinks of sundry passages of Scripture which he wishes to use. Ought he to utter, or to write the passages as they come forth from his memory? If he allows himself to do so, he will be likely to make many misquotations. Often our memory plays us strange tricks; exchanging words, inverting clauses, and sometimes jumbling together passages which are entirely disconnected. A certain deacon of my acquaintance once said in a public exhortation, "Parents, provoke not your children to wrath: lest they—turn again and rend you." Both these clauses are from the Scripture, but Inspiration never united them after the manner of the good deacon.

After thus writing down the first clause of the two just quoted, I took my Concordance and turned to the passage, Colossians 3:21, to see whether the clause which I had written from memory merely was given with verbal accuracy. It was a familiar passage, and I thought I was writing that first clause word for word; but on turning to the place I found that in quoting only seven words I had made two mistakes. Where Paul had written "Fathers" I had parents, and in place of his word "anger" I had written wrath. True, the sense of the passage was not much altered: still the practice of making loose quotations from memory in any public discussion or exposition of the language of Scripture is reprehensible; and whoever indulges himself in such carelessness may chance sometime,

after the fashion of the deacon, to take the children's bread and cast it unto the dogs!

Cruden's Complete Concordance affords a perfect safeguard to all who will diligently use it. A few minutes spent by preacher or writer in looking up the passages which he would use as his authorities would give accuracy to his quotations, assurance to his mind, force to his manner of communication, increased conviction to his hearers or readers, and a general habit of carefulness in making statements; a habit of inestimable value to all public teachers of the Word of God.

A Bible and a hymn-book have sometimes constituted the whole library of a pioneer evangelist. But, let our young ministers believe it, in this day even a saddlebag library must be deemed defective, if it lacks a Complete Concordance.

Returning now to the question of how the Complete Concordance can help the student in his study of the Holy Scriptures we may say for the second point, it will enable him to free his mind from those dim and chaotic recollections, which often haunt the minds of those who frequently hear the Scriptures read or quoted by others. Sometimes all that remains fixed in the memory is an emphatic word or two. Yet on going to the Concordance with only that little, in a few moments one is able to recover all the rest. And sometimes while we muse aimlessly, sweet echoes of Holy Scripture; words heard perhaps at a mother's knee, sound for a moment in the memory, and the next moment the arrested attention finds all but a few syllables gone. Or, if a whole clause remains, its connection may be unknown, and thus the clause may be to us a member severed from its body. Then again, there are times when passages come to our thoughts with a fresh

interest, and we would gladly open the Bible and study the passages anew, if we could turn directly to them. At such times he who has a Complete Concordance at hand has great advantage over him who has none. The first turns readily by the help of his Concordance to the place in Scripture where his passage occurs; and studies its meaning while the glow of his interest is yet upon him: the second may spend an hour or two in a fruitless search through half the Bible till weariness blunts his interest, or some outward call fills his mind with other thoughts. The most favorable time for studying a passage of Scripture is always the moment when it drops into the mind with the dew of some heavenly feeling upon it. The best memory does not always retain the express word of Scripture, nor call it up in all its connections. The memory of most people would fall far short of this mark. But the possession and diligent use of the Complete Concordance might to an ordinary mind be equivalent practically to the possession of a memory, which should fully retain and properly recall every passage of Scripture.

But a third important use of the Complete Concordance is found in the assistance which it may afford toward what is called the self-interpretation of Scripture.

Next to having our own spirit brought into full sympathy with the Spirit of Truth, the greatest assistance toward understanding the mind of Him who spake through the prophets and the apostles is derived from comparing Scripture with Scripture. For though the Sacred Oracles were spoken "at sundry times" and in "divers manners," yet one and the same Spirit spake through all, even as one and the same divine plan organizes the various dispensations and ages into their

mutually completing unity. The mystery of the will of God, beginning to unfold to us in that first Promise but half understood in forfeited Eden, grows on through all the intermediate ages till it becomes full-blown in the glorified person of our risen Redeemer, and finds its autumn fruitage in that glory yet to be revealed, when God our Father shall "gather together in one all things in Christ, both which are in heaven, and which are on earth."

God speaking "at sundry times, and in divers manners" taught His people during that age which we may call the childhood of the race by means of the object teaching of visible manifestations and material forms; by shadows and types and patterns of heavenly things. When His people grew towards maturity, then the Word of God, speaking through prophets and wise men and scribes, began its more direct address to the reason and conscience within; causing the visible and sensuous ministrations of the Levitical priesthood to relax its hold upon the hearts of those who would draw nigh to God. Later on, when the fulness of time was come, God embodied the fulness of His grace and truth in His Son, the man Christ Jesus. In Him the Divine Word became flesh and dwelt among us; the concrete embodiment of Jehovah's law; the fulfilment of prophecy; the actualized ideal of all human yearning after holiness; the tempted, yet triumphant; the suffering, yet glorified Son of God. He spake as never man spake. He lived in God. So clear and full were His revelations of God; His manifestations of Sonship to God, that the very children of Christian households have clearer, broader, higher ideas of life and duty, of God and man, of time and eternity, than were enjoyed

by Samuel, or Elijah; by David or Isaiah, or by all the saints and sages of the ancient world.

But clear and full and beautiful as was the life manifested in the flesh of Jesus, there was something better yet to come. Jesus himself said to His disciples, as they were sorrowing over His approaching departure, "It is expedient for you that I go away." Oh! blessed were the eyes that saw the face of Jesus, and the ears that heard His words! And yet ours is a greater blessing. For to us Christ is not the outward presence speaking to our ears; but an indwelling spirit quickening our bosoms. And therefore, still later on in the education of the people of God, the human form of Jesus was withdrawn from the earth, in order that Jesus, freed from the limitations of flesh and space, might fill all the heavens, and entering as the Spirit of Truth into every believer might become a fountain of everlasting life; the law of God written in the heart; a teaching unction from the Holy One; a victorious energy of holiness; making its receiver a brother of Jesus, an organ of the Holy Spirit, a son of God. There is an organic unity in Holy Scripture. The Law makes us realize the power of sin and the depth of man's fall. The prophets show us the breadth and glory of the Law and the character of God. The person and work of Jesus Christ give the fulfilment of prophecy. And the apostolic work and teaching, after the descent of the Holy Spirit, reveal the Spirit of Jesus in all its length and breadth and depth and height, opening the earlier Scriptures, guiding into all the truth, and showing things to come. Thus what was incomplete and obscure in the earlier portions of the Bible became fuller and clearer as the ages rolled on. The divine instruction was given "here a little and there a little;" the

incomplete of a former age becoming complete, growing unto its fulfilment as the closing age drew nigh. And now in these last days, in this age of the Holy Spirit, we are enabled to gather up from all the inspired utterances of former ages; from dawn to full day, the scattered rays of Divine Light, as they converge to a glowing focus in the face of our risen and exalted Savior and King.

Because of this organic unity in the Holy Scriptures no separate utterance of the Inspiring Spirit can be understood in its fulness.

"No prophecy of the Scripture is of any private interpretation." Therefore we must not study texts in isolation; getting a meaning from them by guesswork, or bringing a meaning to them from our own fancies; but reverently and patiently comparing Scripture with Scripture, gathering up its scattered hints and mutually completing disclosures, till we get the organic fulness of the testimonies of God. Thus Scripture becomes the interpreter of Scripture.

For a study like this all may see that a Complete Concordance must be one of the best of helps.

As an expression of value of the Concordance I transcribe from the preface of the Octavo Edition of Cruden a pertinent passage from Bishop Horsley, who says,

> "It should be a rule with every one who would read the Holy Scriptures with advantage and improvement, to compare every text which may seem important for the doctrine it may contain, with the parallel passages in other parts of Holy Writ; that is, with the passages in which the subject matter is the same, the sense equivalent, or the turn of expression similar."

To this quotation from the learned bishop, Mr. Cruden himself goes on to say,

"It is incredible to any one, who has not in some degree made the experiment, what a proficiency may be made in that knowledge that maketh wise unto salvation, by studying the Scriptures in this manner, without any other commentary or exposition than what the different parts of the Sacred Volume mutually furnish for each other. I will not scruple to assert that the most illiterate Christian, if he can but read his English Bible, and will take the pains to read it in this manner, will not only attain all that is necessary to his salvation; but by God's blessing, he will become learned in everything relating to his religion in such degree that he will not be liable to be misled, either by the refined arguments or the false assertions of those who endeavor to engraft their own opinions upon the Oracles of God."

XVI

PREACHING POLITICS

CAN the minister in the pulpit, as he thinks necessary from time to time, address his people upon matters of general interest and respecting which there is considerable agitation in the public mind? Or, to be more definite, is it allowable for him to discuss from the pulpit the question of slavery. Some are saying that there was a time when slavery was a moral question, but that now it is merged entirely into the complicated net-work of American politics; and from this fact they would argue that it is the minister's business to let the subject severely alone

As to this view there are many things to be said. Some questions have a variety of aspects. That which today may be "simply a moral question," may tomorrow become a financial and the next day a political question. The question has not changed its essential character; for in becoming a political, it did not cease to be a financial, much less a moral question. In passing into the sphere of finance or politics, the question does not pass from the sphere of morals. As to its incidental relationships, the question may belong to the stock exchange, or to the hustings; but as to its essence, it is ever appropriate to the pulpit. The trader may ask only if it is going to bring him gain, and the politician may be thinking whether it will bring him more votes, but the preacher of righteousness stands up before them both and bids

them demand of their consciences if the thing is right. If the trader answers that his making of tipplers, or his trade in opium, or his slave stealing or slave breeding are mere matters of business with which the pulpit has no right to meddle; or if the politician throws around the trader's injustice the sanctions of law and says, "Intemperance, licensed drunkard making, is politics! Slavery is politics! Hands off, Ministers!" then may the preacher in the bold spirit and burning words of the ancient prophets cry, "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken!" Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong!" "Woe to him that buildeth a town with blood, and establisheth a city by iniquity!" Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed!"

But what is Politics? To this two answers may be given.

First, in the high, true, scientific sense Politics is that department of ethics which relates to the government, welfare, progress and duties of nations. The true principles of Politics are moral. The statesman needs the twofold faculty of the Hebrew lawgiver; that genius for justice, which builds every enactment upon eternal foundations of right; and that prophet-like discerning, which ever sees the Unseen Hand marshaling the nations for the kingdom of God. Such a politician will not forget that "righteousness exalteth a nation," nor will it trouble him to have the preacher of righteousness "meddling with politics."

But, second, in a far looser and less worthy sense, Politics is the policy of political parties; their contests for political power; the arts by which they influence

votes and secure majorities. To the politician of low views and aims the people stand in the place of God. Their will is the highest law that he knows or acknowledges. Such a politician does not ask concerning any public act or policy, "Is it right?" but rather, "Will it pay." Such are they who buy votes of others and sell their own; men who can lend themselves to a swindle or a wrong, for the sake of self or party, but who are terribly shocked when ministers "preach politics." Nothing so floods a country with immoralities; nothing so pollutes the very atmosphere of public sentiment, as Politics, when they are grown partisan, selfish and ungodly. Sometimes we hear of the "cesspool of Politics," a very fitting phrase. No class of men so harms the moral sense of a nation, and so directly counteracts the preaching of righteousness, as the class of unscrupulous, partisan politicians. They benumb the national conscience. They give to the Nazarites wine to drink, and say to the prophets, "Prophesy not!"

The truth is that political duties; the duties of citizens, the duties of rulers, the duties of one class of the people to another; in short, all that constitutes national righteousness, have been insufficiently preached in our pulpits. And as for national sins, especially the sins of our nation, I think our American ministers generally have heretofore rebuked them but feebly. Indeed, many preachers have seemed to think that when wickedness and wrong become so overgrown as to speak with the voice of the majority, and to wield the power of the nation; then the wickedness becomes Politics, and is to be no longer rebuked by the minister of the Gospel. But if there are bread and butter preachers, God will some day raise up an Elijah!

But how shall the minister preach Politics? Is he to rise up in his pulpit and speak as a politician? Certainly not! "If any man speak, let him speak as the oracles of God."

How the oracles of God give witness concerning subjects that are national and political we may observe by study of the Old Testament prophets.

It is a pity that in our pulpit instruction we make so little use of the Old Testament. It may be taken for granted that the New Testament is what we are chiefly to study and to preach. And it is granted further that since Messiah has come and has spoken to men His own words of eternal life, all the types and prophecies of Him are now but shadow in comparison with His divine substance. Yet Messianic type and prophecy are by no means the whole of the Old Testament. Those ancient Scriptures are full of Jehovah's dealing with nations. They are political records as well as religious. They show us the Sovereign of the world as well at the Redeemer of Israel. They declare the principles which are the moral constitution of the human family; principles to which men are just as amenable in their political relations, as in their private life. Moreover, those older Scriptures are full of instructive examples of national recovery by righteousness, and national ruin by sin. In His dealings with the chosen people, the Supreme Ruler presents to our view the principles and methods of His dealing with every people and nation. And those political Scriptures, as some of the Old Testament books might well be called, recount in numerous and varied instances, Jehovah's visitations of judgments for national sins, not only upon Israel and Judah, but also upon Babylon and Syria and Tyre and Ammon and Moab and Edom and Philistia and

Egypt and Ethiopia; upon the national circle of that ancient world. And surely "all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

It is no wonder that the Gospel of Jesus Christ is ignored by so many politicians in our country, when the Old Testament records, the proclamation and exhibition of Jehovah's sovereignty in the sphere of Politics, are so neglected by pulpit and people. Could our political leaders be filled with the conviction which a faithful study of the Old Testament Scriptures would beget in them, that the Higher Law, the Divine Law, has rightful dominion not only in the private bosom, but also in the public conscience; our nation would speedily be renewed. When our nation began to prefer material to moral interests, then began those guilty "compromises," which have proved a snare to our people, and a baptism of blood to our land. The first seductions by which the conscience of our nation was debauched fitly came from South Carolina. For when in the Federal Convention it was proposed to embody in our national constitution a clause that would encourage the traffic in slaves, and Luther Martin had objected to it on the ground that "it was inconsistent with the principles of the Revolution, and dishonorable to the American character, to have such a feature in the constitution," it was John Rutledge of South Carolina, as Madison reports, who immediately declared that "Religion and humanity had nothing to do with this question;" that "Interest alone is the governing principle with nations." When our fathers adopted this irreligious and selfish principle, they defiled the whole stream of our subsequent national history, benumbing

the moral sense of our people, and prepared for their grandsons a visitation of fire and blood. Ministers must not preach Politics! Had the pulpits of the land been faithful from the first, we might have escaped all our present woes. And what we now need for our recovery, is the faithfulness of the ministry in proclaiming the righteousness of God in its applications to political affairs. The supreme, eternal moral law must be enthroned before the eyes of our politicians and rulers, and the conscience of the nation must be resuscitated. Then patriotism will grow stronger than party spirit. Then loyalty to the rightful authority of the nation will be prompt, generous, courageous, since at the same time it is loyalty to the government of God.

Those who have private, selfish, and partisan aims to subserve; aims inconsistent with religion and public righteousness, will of course raise a clamor against the pulpit meddling with Politics; against mixing religion with national affairs. Let them clamor! Their triumphing is short. Meanwhile let the preacher of righteousness go calmly on, rebuking all sins in the name of God, and laying for our regenerated nation's future, broad and deep foundations of public and political morality. He is no patriot who would silence the voice of conscience in the nation. And though a whole Convention of South Carolina politicians should affirm that "religion has nothing to do" with national questions, the word of Washington should outweigh them all.

In his Farewell Address to the People of the United States, Washington wrote thus,

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports.

In vain would that man claim the tribute of patriotism, who should labor to subvert these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles."

XVII

THE PREACHER IN SERVICE

ATTITUDE IN PRAYER

WHAT should be the attitude in prayer, that of standing, or kneeling? Is the attitude a matter of commandment, or a matter of liberty? Jesus says that they who worship God "must worship him in spirit and in truth." "The Father seeketh such to worship him." Such are the "true worshipers."

Each worshiper may choose his own words and forms of expression in prayer, so long as he uses them "in truth." And each worshiper may take any attitude that suits him, so long as he worships the Father "in spirit." Jesus says nowhere that they who worship the Father must "kneel," or must "stand:" what He does say is that they must have the right disposition of mind and heart. God regards not the posture of the body, but the attitude of the spirit.

It may not be said however that it makes no difference to the worshiper what posture he uses in his praying. The relation of the body to the soul is so close that the mere placing of our bodies in a given attitude tends to superinduce the soul to the feelings which the attitude is intended to express. Let a man in one of his most trifling moods suddenly drop upon his knees, and lift up his eyes, and spread his hands toward heaven; he will find that the attitude will change his thoughts and feelings.

So I will not say that the attitude of the worshiper is nothing; nor will I say that any given attitude is necessary in order to secure acceptance with God. The thing that we least of all should be doing in the hour of worship is to be thinking about the attitude at all. The best attitude in any case is that which leaves a man free to fix his mind with the greatest ease and self-forgetfulness on God. Some men from habit, taste, or physical condition experience their greatest freedom in worship when they are in a standing posture; others experience it in a kneeling posture: God's worshipers are left free to choose their own attitude in worship.

Some have prayed to God while they were lying down, like King Hezekiah (2 Kings 20:2); others while they were sitting, like King David (1 Chronicles 17:16-27); others standing, like the humble publican (Luke 18:13): others kneeling, like Peter in the funeral chamber of Dorcas (Acts 9:40); others prostrate on the ground, like Jesus in the Garden of Gethsemane (Matthew 26:39, Mark 14:35).

Our Lord gives us no commandment concerning attitude in prayer. The nearest approach to such a commandment is His injunction in Mark 11:25: "When ye stand praying, forgive." But we must not infer from this passage that Jesus wished His disciples always to "stand, praying." For although Jesus Himself conformed to the Jewish custom in "standing up" to pray, as He also conformed to their custom in standing up to read the Scriptures in the synagogue, and by sitting down to preach; yet in His own example we find justification in offering prayer in a different posture from standing; namely, in the posture of kneeling, or of prostration.

If the allusions of Scripture in attitudes of prayer are to be taken as injunctions upon us, then we ought to lift our eyes to heaven when we pray, for Jesus did so. (John 11:41, 17:1.) Some good brethren might think that those who pray should always look down, as this direction of the eyes might best comport with their ideas of humility. And so the publican would not lift up so much as his eyes to heaven. (Luke 18: 13.) The publican's downcast glance was the natural prompting of his feelings at the time. Equally natural and equally proper were the uplifted eyes of the Psalmist, who wrote, "Unto thee, lift I up mine eyes. O thou who dwellest in the heavens." (Psalms 123:1.)

When any worshiper feels like the publican, he will naturally cast down his eyes, beat upon his breast, and groan. When the worshiper feels thankful and exultant, he will naturally lift up his eyes to heaven, clasp his hands, and make a joyful noise to the God of his salvation. Attitudes in prayer, like gestures in oratory, are of use so far as they are naturally produced by the feelings which they accompany. A change of posture might properly be made in the same prayer; when the worshiper, looking up at first with thankfulness at the remembrance of God's bounty, comes presently to think of his own sinfulness, and then casts down his look and falls upon his knees. Thus Jesus changed His posture in Gethsemane. At first He "kneeled down and prayed." (Luke 22:49.) Later, perhaps in that agony when He prayed more earnestly He "fell on the ground and prayed." (Mark 14:35.)

Suppose we next inquire as to the proper posture of the hands in prayer. St. Paul writes, "I will that men pray everywhere, lifting up holy hands." (1 Timothy 2:8.) This passage seems to bind men "everywhere"

to accompany their prayers with the uplifted hand. But surely Paul, the earnest foe of formalism; the Paul who forbade the Gentile Christians to follow the Jewish practice of covering the head in prayer, would not bind all men "everywhere" to the formality of lifting up the hands in every supplication to God. The emphasis of the apostolic injunction is on the word "holy;" "lifting up *holy* hands." The phrase "lifting up holy hands" stands for the general idea of worship; though it is noteworthy that anciently in the East it was customary to lift up the hands in prayer. And the practice of standing with their hands spread out towards heaven was adopted by the primitive Christians when offering their supplications. "They stood up," says Tertullian (A. D. 198), "and directed their eyes towards heaven with expanded hands." A similar testimony is given by Clement of Alexandria (A. D. 194), "We lift up our head, and elevate our hands towards heaven."

It appears from the foregoing investigation that no one attitude in prayer is in itself preferable to another. They are all permitted, and the worshipers are left free to choose for themselves. Sometimes one attitude is preferable, and sometimes a different one. In great agony of spirit, and when all alone, one might be moved to prostrate himself in prayer, as Jesus did in Gethsemane; but this attitude is not suited to public prayer. Kneeling is a natural posture in prayer, where the petitioner has a deep sense of humility, and is uttering a strong entreaty.

Family prayer, and that kind of social prayer which is found in circles of intimate friends or brethren in Christ, naturally finds its utterance upon the knees. It is a noticeable fact that in all places in the New Testa-

ment where we are told of Jesus or His disciples kneeling in prayer, either the worshiper was in private, or with a band of brethren, who were all deeply moved by the solemnity of a special occasion. But there is no instance of their having knelt in any general assembly, or in any congregation met for public worship. The special instances which we may mention are those of Jesus kneeling in the privacy of the Garden (Luke 22:41), and finally, that of Paul, when he parted with a band of disciples who had been trying vainly to dissuade him from going up to Jerusalem. They accompanied him to the ship, and in the deep solemnity of their parting, when they never expected to see him again, they knelt upon the shore and prayed. (Acts 20:36.)

Social prayer, and especially supplicatory prayer, naturally suggests, but does not demand, the kneeling posture.

But for the general occasion of stated worship in the public congregation, standing in prayer has commended itself to the approval of multitudes of true worshipers, both under the Old dispensation, and under the New. The Jewish worshipers were accustomed to stand in their public prayers. The early Christians followed this custom. Dr. Schaff says that "the erect posture and the lifting up of the hands are peculiarly proper for thanksgiving and the expression of solemn joy, and were accordingly, in the ancient church on Sundays, the joyous day of the Lord's Resurrection." (Hist. Apos. Ch. p. 563.)

It seems safe to conclude that Christians are left at liberty to choose their own attitude in prayer. Sometimes one attitude will be chosen; sometimes another, according to circumstances, or the individual feelings

or convictions. Christians must use this liberty with charity. If the spirit of true worship is evidently seen in an assembly of Friends, the enlightened Christian will not criticise them disparagingly, because they do not kneel, but like David, sit before the Lord.

The great principle of charity as applied to matters of Christian liberty is stated by Paul in Romans 14:3. We take the liberty of changing his verb, but hold to the spirit of his direction when we say, Let not him that standeth in prayer despise him that standeth not in prayer; and let not him which standeth not judge him that standeth!

> "Who art thou that judgest another man's servant?"
> "Let every man be persuaded in his own mind."

TOO MANY

In the story of Gideon, as told in the seventh chapter of the Book of Judges, we find that the commander was more likely to gain a victory with ten thousand, all of whom were men of courage, than with thirty-two thousand, of whom two-thirds were cowards. All the cowards were "too many." They are the stuff that panic feeds on. It was for that reason that Moses long before commanded, whenever Israel was come "nigh unto the battle" that the officers should say, "What man is there that is fearful and faint-hearted? Let him go and return unto his house, lest his brethren's heart faint as well as his heart." When Gideon made proclamation to his army, saying, "Whosoever is fearful and afraid, let him return and depart early from Mount Gilead; there returned of the people twenty and two thousand." "There remained ten thousand." Only ten thousand, to fight against a hundred and thirty-five

thousand! Nevertheless, "the Lord said unto Gideon, the people are yet too many."

To diminish their number still more, Gideon, at the command of the Lord, led his ten thousand "unto the water." It was summer time, just after the wheat harvest. Heated and thirsting, the people crowded to the stream, bowed down at the brink, and swallowed the cold water with thoughtless haste. A few among them had the forethought and self-restraint to quench their thirst with leisurely sups dipped up with the hand. Of these prudent men there were only three hundred. Throughout Gideon's whole army two out of every three were cowardly; and of the courageous ones ninety-seven out of every hundred were rash. The enterprise to which they were called demanded both courage and prudence. For this work of the Lord the three hundred were better than the thirty-two thousand.

In every work of the Lord the quality of the workmen is more important than their number. First among the necessary qualifications of an efficient helper of the Lord is courage sustained by faith. A strong body is much; but a strong spirit is more. Animal courage may endure while the physical strength lasts; but the courage of the soul remains as long as there is faith in God. By the courage of faith, the ancient worthies "subdued kingdoms, wrought righteousness, * * * quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

Gideon was by nature "a mighty man of valor," but the support of his courage was the angel's assurance, "The Lord is with thee." This, too, was the secret of the heroism of Joshua. The Lord said to him, "Have

I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

COURAGE

Courage is not the virtue of a soldier only, but that of a man. All who have great trusts committed to their hands require this trait. Nay, even those who have small trusts of God, need courage: for the servant in the parable who had received but the one talent might have doubled his possession and received praise of his lord, if he had not been "afraid."

Courageous men are needed everywhere; in the church, in society, in the state. The ruler needs courage to do his duty in the midst of popular clamor and pressure. The minister of the Gospel needs a bold heart, that he may "use great boldness of speech." Faithful testimony against the sins of living men, against popular sins and national sins, against the sins of rich and influential men who face the minister during his testimony, and may diminish his salary, is not easy work for a timid man. If slavery, or intemperance, or godless politics and legislation, or the wickedness of party spirit in church or state, be contrasted with the truth as it is in Jesus, godless men in the church and out of the church take fire and breathe out threatenings. Timid men in the church, weak brethren, seeing Squire Twisty and Lawyer Worldly, and the Hon. Cotton Dodge, and Mr. Snap Beveridge, the rich distiller, all unable to doze comfortably in the pews, because the minister has quit preaching the Gospel, and has betaken himself to rebuking the sins which

these influential friends of the church are addicted to, cry out for fear that the church will be killed.

The Heavenly Dove might fold his wings and take his flight without alarming these timid souls, for He pays no salary. Did those faint hearts ever pray for their minister, after the manner that Paul requested the Ephesians to pray for him? "Pray for me * * * that I may speak boldly, as I ought to speak." "God hath not given us the spirit of fear; but of power." A cowardly minister of a cowardly church; what a spectacle! Among those whose "part" is in the lake of fire, the first named are "the fearful!" Many a church would be stronger and better, if its cowards were dismissed to their own place by the unmuzzling of the truth. The cowards are "too many."

But if the timid hesitate until the time has passed by, the rash, unwilling to wait the Lord's time, endanger the cause by a blind blow. Foolhardiness and precipitation are not needed in the Lord's service. Let there be no Uzzah in the church, to clutch at the Ark of God with his own rash hand, because he imagines it about to fall. Let no hasty Peter draw his sword against the servant of the state, and thereby compromise the holy cause he burns to defend. Rash ultraists and timid conservatives; they are all "too many." Three hundred men, with courage to do the right when the call of duty comes, and with prudence enough to hold heart and tongue and hand in check until the call of duty has really come; are better than thirty thousand timid time-servers, or headlong ultraists.

XVIII

A SUCCESSFUL MINISTRY

FROM all quarters complaints reach us of the languishing condition of the church. Our religious journals bemoan the low state of Zion; eloquent lamentations are droned forth from our pulpits; the churches reecho their bewailings, and many believe that Christianity, having with giant strugglings rolled away the ignorance and darkness of ages, is now expiring amid the freedom and knowledge and progress of the nineteenth century.

Of the true church, which comprehends the great and good of all denominations, and of no denomination, these complaints are not made. That is built upon the immovable rock, and the machinations of the infernal world cannot prevail against it; but from all religious sects these bewailings reach us. I propose here to suggest the cause and propose the remedy.

The cause of this languishing condition is not from error of opinion: is not because men believe this dogma and reject that: it is not because men are learning to disbelieve the doctrine of the Trinity; of Vicarious Atonement in Christ; of His preexistence; of His miraculous conception: of the resurrection of the body; of physical torment for the wicked in the future life; or any other matter of faith which our teachers have ever presented us. The belief or disbelief of a mere fact can have no influence on our salvation; can make us neither better nor worse. The reception of the

above mentioned doctrines amounts only to a speculative faith. Their rejection could only be heresy of the brain. But there is a more dreadful heresy than that of opinion; there is a heresy of the heart, whose influence withers the affections, chills the feelings, benumbs the conscience, palsies charity and dwarfs the soul. It is lack of faith in the spiritual nature and internal power of Christianity, which produces these lamentations in the religious world.

The early history of almost every Christian sect is a history of faithfulness and prosperity; a history of devotion to truth, to piety, and love. The power and influence of a church depend on two conditions; on faith in the great, spiritual principles of the Gospel, and on an exemplification of these principles in the spirit and actions of daily life. "Speaking the truth in love," is the watchword of the Church of Christ; and every society of believers who have preached the truths of the Gospel in simplicity, and have exhibited the influence of these truths upon their lives, have thrown a moral atmosphere around them, which the world has breathed and blessed.

But the history of all denominations presents a gradual transition from simplicity and piety to a condition in which they were to a greater or less extent conformed to the world. The faith of the Roman Catholic Church was once celebrated throughout the world; now Rome has little of Christianity besides its forms. The Methodists were for a long time an humble people, zealous and spiritual: now they are as worldly as the others, their zeal too often a mere devotion to their sect, and their spirituality frequently nothing more than noise and animal excitement. Our own denomination is abandoning the simplicity and purity of former

times. I do not speak thus from personal observation, but I have too frequently read in our organs the lamentations of our older ministers over the waning spirituality and simplicity of our people not to know that a great change has come upon us. The fact that in our early denominational history genuine revivals were frequent, and the success of our preaching great, while now complaints of spiritual prostration reach us from all quarters of our denominational Zion, evinces our great departure from the principles and spirit of Christianity. It must be so: for if we have not receded from the truth, why should not our preaching now produce the same extensive results which attended it in former years?

To my own knowledge we are changing for the worse. I see a growing spirit among us which emulates the pomp and worldly show of the Babylon which we had left. Many of our people have lost their faith in truth, and base their hopes of success and church prosperity upon conformity to the tastes and fashions of the world. You have illustration of this tendency when a small church, whose members are mostly in humble circumstances, contracts to erect a meeting-house which costs them eight or ten thousand dollars, while a house which could be built for two thousand would accommodate them equally well. The avowed purpose of making this enormous and needless outlay is to attract the attention and attendance of respectable and wealthy persons to the church. The house is built: the pews are brought under the hammer of the auctioneer; people are by various motives influenced to surpass their ability in the purchase of pews, and after all their effort a debt remains upon the society of half the entire cost of the church; a crushing incubus which

eventuates in a chronic disease attacking the spirituality and zeal of the church. The church debt is now the absorbing topic of thought and interest. The countenance of moneyed men becomes necessary, and hence various expedients are resorted to to render the church popular. The whole singing service of the congregation is performed by a select choir, who require the accompaniment of three or four fiddles. A popular minister is sought out and engaged. The congregation becomes fond of dress and display. A general aspect of stiffness and constraint is seen in Sunday manners and intercourse, and the public worship assumes an air of formality, which chills the spirit of Christian piety and freedom. This is no fancy sketch, as not only the people of my own congregation, but of many others, could testify.

The same spirit of worldly conformity manifests itself among us in many various forms. In some sections of our state our people curry favors from the Orthodox denominations and itch to be recognized as Evangelical. I have not only observed this spirit frequently, but have felt its influence. In the days of my ignorance I crouched before the lordly sects around me: I have gone through mud and rain to attend their meetings, thinking thus to win their confidence, and cause them to extend the hand of Christian fellowship to me. My eyes have been dazzled by the wealth of numbers and the pomp and show of popular religion. In their presence I have undervalued my principles and felt ashamed of my birthright. Slowly my eyes were opened: I saw the interior light at last, and rejoiced in its glory.

It is a dreadful bondage to lose one's manhood and feel inferior to those who have only lofty pretensions

and bloated arrogance to recommend them. They will understand that their power consists in slighting those who dare to think and act independently, and in crushing and depressing the spirits of the men who will not worship their golden calf.

I sincerely pity those of our ministers and people who feel an inferiority to the lordly sects around us, whose entire importance is derived from the possession of the wealth and fashion of this world. There are men in our ranks who profess a great love for our noble and elevating principles, who cannot look the bloated Pharisee full in the face with the steady gaze of conscious manhood. We have men who are tickled beyond measure if the Orthodox condescend to admit them to the communion board; who exult more in preaching a tame sermon from an Orthodox pulpit, than in presenting great, but unpopular truths from a less elevated position; who, if they have been dubbed Evangelical by anything in the popular ranks, sound it far and near with trumpet tones, and labor to deserve the appellation by conforming to the popular manners, and preaching pointless and spiritless discourses which offend nobody.

There is a bondage far more galling than that which confines the body only: a bondage whose giant folds wind around our manhood; restrain the growth of the soul and the risings of free thought; crush every manly sentiment, and terminate in the destruction of every noble feeling of self-dependence and respect.

Another indication of apostacy which I have sometimes observed among us is a horror of new truths. Many of our people and ministers seem disposed to dwell in the past. We have our tests of denominational orthodoxy, to which we demand adhesion as the

terms of our fellowship. I am not asserting that a formal assent to any particular code of opinions is made a condition of fellowship with us: but I do assert that there are churches and ministers among us who regard with great suspicion and jealousy the man who speaks in doubting terms of old religious notions, or who presents new ideas of Christian faith and practice. Some of our ministers; men as I understand of unquestioned piety and devotion, are objects of fear and doubt because they live in the present age; because they believe that new and glorious unfoldings of divine truth are yet to be made to the human mind, and because they follow not with the masses in their reverence of threadbare ideas, but strive to lift the clouds of error and free the people from the opinions of Calvin, and from other superstitions which darker ages have bequeathed to us. True, these persons have no formal and public ban pronounced against them; but it is industriously whispered about that they are unsound in the faith, and churches are warned against them, and all the prejudice is excited, which the still more potent cry of heresy can raise. Perhaps, however, it is the fate of all religious bodies to have some self-constituted heresy hunters, who like the turkey buzzard smell putridity afar off, and nose out heresies while they are yet in embryo. One of our great principles is that Christian fellowship should be extended to all who love and obey the Savior, be their religious opinions upon religious subjects what they may. I regret to see the spirit of this Christian principle so frequently disregarded by those whose pretensions to liberality have been so loud.

Again, I think our people generally do not have confidence enough in the power of simple truth. If we

confidently believe that truth spoken in love is the most effective and powerful thing in the world, we would not certainly make such extraordinary efforts to secure worldly interest and influence: we would not think that large congregations and wealthy patrons were necessary to the prosperity of the church. The Gospel is supported a thousand times better by a holy life, than by wealth, popularity and support from without. I will here quote a sentiment from Dr. Cudworth, which though written nearly two hundred years ago, is nevertheless like many other sentiments of that deep thinker, rather in advance of this age, than behind it. The Doctor remarks that "truth and love are two of the most powerful things in the world, and when they go together they cannot easily be withstood: the golden beams of truth and the silken cords of love twisted together will draw men on with a sweet violence whether they will or no." The truth is the agent of all reform. The word of God is not only "quick and powerful" but it is "the power of God unto salvation." I think, therefore, if our preachers and churches possessed a rational faith in the power of truth, we should never feel that pure and rational principles are in danger of destruction. What if infidel opinions are broached, and preachers of error traverse the land? What if Roman Catholics are coming by ship-loads to this country, and men are calling in question the sacred notions of past ages? Is error more mighty than truth? Are true doctrines in danger of perversion? By no means!

We not only need more faith in the power of truth, but we need faith in its beneficial influences. There are some timid spirits in the community who are frightened whenever one begins to combat any old error of

doctrine or practice. They are good men, but they are not reformers: they see the truth, but fear to promulgate it, lest the quietude of society be disturbed. When any one begins to lay hands upon a venerable lie whose roots have run through all the ramifications of society, in an agony of childish fear they exclaim, "Beware! beware! you will tear society to pieces!" But I submit that it is not truth, but error which rends society asunder. The influences of truth are always beneficent; error is always hurtful. All history evinces that progress in the knowledge of the truth has invariably been attended with increase of blessing to society: and if we let formidable errors alone now, they will become more formidable, and when the collision between truth and error does come, for come it must, the delay will make the crash all the greater. When then shall we boldly proclaim the truth and attack the hoary error? Does not reason teach that whenever we learn the truth, then the time to declare it has come. Away then with this childish fear of proclaiming truth! Cease this truckling policy of speaking such things as society loves to hear! No subject is too sacred for investigation. Truth has never lost anything by rough handling: nor did it ever gain anything by the external protection which well-meaning but ill-judging friends have afforded it.

It is not a Christian spirit which frowns down ideas because they are new. I recollect those strange words of Jesus, uttered at the close of his ministry, "I have yet many things to say unto you, but ye cannot bear them now." When did He say those things, and what were they? The promised spirit of truth which was to guide us into all truth, has it yet been given? If so, has it guided us into all truth yet? Does it fulfill its office in a

moment? Or, does it abide with us forever, always instructing us, as our capacity to receive instruction unfolds into greater amplitude? Do we all at once attain the perfection of knowledge? Or do we not, like our Master, "increase in wisdom and in stature, and in favor with God?" I rejoice that we may always learn: new and glorious truths are yet to be unfolded to us: God by His Spirit is constantly revealing Himself and his purposes to those who grow in that spirit: eternal increase of knowledge and joy is the heritage of the Christian, "of the increase of his government and kingdom there shall be no end.

Believe it; it is truth, truth spoken in love, and exemplified in a pure life, which blesses and saves men. Nothing else can benefit us permanently. We may build costly churches; may have large and refined congregations; may sustain the ministry in handsome style; may contribute to the support of missionary operations, and all that; but if we have no spiritual life, we shall exert no spiritual influence, and will resemble that barren fig-tree which Jesus cursed, because it was fruitful in appearance but barren in reality.

I recognize the truth of God's word to Israel, "If they had stood in my counsel, and had caused my people to hear my words, then should they have turned them from their evil ways and from the evil of their doings." And I feel sure that success will crown the labors of those who stand in God's counsel. If we as a people have not exerted a widespread influence; if our preaching has failed to turn men from the evil of their doings, it is not because the declaration of the prophet is untrue, but because we have not caused the people to hear God's words. To preach the words of God is not to repeat a sentiment which God has re-

vealed; the devil could do that; nay, even a parrot could utter the words: but a truth becomes a lie in the mouth of him who realizes not its power and is a stranger to its influence.

No man preaches truth who does not feel its power. The words of Jesus are not words only: "they are spirit and are life." Hence to declare the words of God is not to utter them as we would utter mathematical axioms, but to present the great spiritual principles of the kingdom; the doctrines of religious experience, with lively interest and earnestness. Truth thus preached will be effectual: we do not draw a bow at a venture: though we see not its influence, be sure that it is felt. What though truth be unpopular, and the congregation small? The influence of the truth is not confined to those who hear it: a spiritual influence passes out from the Christian's closet, when his soul struggles up to God, which breathes around the sinful man, enkindles his feelings, and warms his heart.

We lack faith in the spiritual influences of piety and prayer. When we have these we are invincible. If but one noble mind is opened by our ministry to communion with heaven, it is a result whose importance an angel cannot estimate. Let us then have faith in the truth; stand with a noble confidence in the power of our principles and the justice of our cause, and the success of the truth shall be with abundance of joy.

XIX

SCIENCE AND PHILOSOPHY

THE word "philosophy" appears but once in the English New Testament which is in common use, and also but once in the Greek. Our word is derived directly from the Greek word, which is a compound of two words which makes it signify "the love of wisdom." The word "science" we derive from the Latin by a slight variation of the ending. The Latin word *scientia* signifies "knowledge," as does our English word which represents it. This word, science, occurs but once in the English New Testament: but the word which it translates occurs twenty-nine times in the Greek text. The Greek word is *gnosis,* and signifies knowledge, or science.

I will here transcribe a few passages in which the Greek word *gnosis* occurs, and substitute in its place the word "science," the word which occurs in I Timothy 6:20.

"Woe unto you lawyers! for ye have taken away the key of *science.*" (Luke 11:52.)

"O the depth of the riches both of the wisdom and *science* of God." (Romans 11:23.)

"And I myself am also persuaded of you, my brethren, that ye also are full of goodness, filled with all *science.*" (Romans 15:14.)

"I thank God always on your behalf, for the grace of God which is given you by Jesus Christ, that in everything ye are enriched by him, in all utterance, and in all *science.*" (I Corinthians 1:5.)

"For to one is given, by the Spirit, the word of wisdom; to another the word of *science,* by the same Spirit." (I Corinthians 12:8.)

"Now, brethren, if I come unto you speaking with tongues. what shall I profit you, except I shall speak to you either by revelation, or by *science*, or by prophesying, or by doctrine." (I Corinthians 14 : 8.)

"In all things approving ourselves as ministers of God, by pureness, *science*, by long suffering." (II Corinthians 6 : 6.)

"Therefore, as ye abound in everything, in faith, in utterance, and *science*, and in all diligence, and in your love to us, see that ye abound in this grace also." (II Corinthians 8 : 7.)

"Casting down imaginations, and every high thing that exalteth itself against the *science* of God." (II Corinthians 10 : 5.)

"For though I be rude in speech, yet not in *science*." (II Corinthians 11 : 6.)

"In whom are hid all the treasures of wisdom and *science*." (Colossians (2 : 3.)

"And beside this, giving diligence, add to your faith virtue, and to virtue *science*." (II Peter 1 : 5.)

But at this point it will be well to inquire if the apostle by the words "science" and "philosophy" intended to designate the systems and principles which own these names in the present age. The "philosophy," so called, in the first century, whether by Gentile or Jew, was a far different thing from the philosophy of the nineteenth century. Does any man who is at all familiar with our modern education and the subjects which are taught in the colleges and the universities fail to perceive a heaven-wide difference between the Baconian system; between the Natural, Mental, and Moral Philosophy of our time, and the Epicurean, the Stoic, the Platonic, and the Cabalistic systems of the ancient philosophies? Something must be sadly amiss with his mental optics if he does not! But what does the apostle mean when he warns the Colossians against being "spoiled by philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Does he mean them to avoid the study of the laws of nature; or is he warning them against investigation of the facts and principles and phenomena of

their own corporeal and spiritual nature? God forbid! The apostle Paul was not the man to be troubled with weak fears of the injurious tendency of true scientific and philosophical knowledge. Does he mean to caution them against the principles of some of the Gentile philosophies? Such a thing might be possible. But it is far more likely that he was putting them on their guard against a destructive Jewish philosophy, and by this time the Jews had learned the Greekish art of philosophizing, and even commonly called their imaginary and fantastic theological system "philosophy."

The church at Colosse, like the other churches which had been planted in heathen cities, was probably composed in the main of converted Jews; though evidently a number of converted heathen had been received into its fellowship. All who are familiar with the Book of Acts and with the Epistles of Paul know very well that shortly after the establishment of Christianity a mighty controversy arose in the church over the obligations of the Gentile converts to be circumcised and to keep the ceremonial law of Moses. False teachers, Judaizers, went forth proclaiming the immutable obligation of the converts to be circumcised, to abstain from the prohibited meats, and to observe the new-moons and the holy-days of Judaism. In addition to these precepts, they seem to have taught a mystical system; their philosophy, I suppose, which included among other novelties the worship of angels. These "false teachers" had come to Colosse (Ch. 2: 16-23), and were endangering the harmony of the church. It is the opinion of Bishop Pierce, as expressed in his comment on Colossians 2: 18, where the worship of angels is condemned, that Paul has here special reference to the Jewish sect of Essenes, whose doctrine respecting the "neglecting

of the body," and whose scrupulous care for the preservation of the names of the angels, seems to allow the conclusion that they were the teachers who were held responsible for introducing the "philosophy and vain deceit," with which the Colossians were in danger of being "spoiled."

Josephus, speaking of the three chief religious sects of his nation, observes that there are "three philosophical sects among the Jews;" and he names them as the Pharisees, Sadducees, and Essenes. If it so happened Jews belonging to either of these three sects were the false teachers that Paul was complaining of, it is not at all strange that Paul should designate their instruction by the term "philosophy."

Furthermore it is to be noted that the apostle denominates these Jewish dogmas as "the rudiments of the world;" the very same expression employed in verse 8 of the same chapter, where this malignant "philosophy" is said to be "after the rudiments of the world, and not after Christ." Consequently it is evident that the "philosophy" against which the apostle is warning his brethren, was the speculative theological system of the ancient Jews, who loved their traditions so well that because of them they were making the law of God "of none effect." Certainly it was not at all the Natural, Mental, and Moral Philosophy of our modern age; and those who set themselves against these branches by reason of Paul's remarks about something that was as different from these as the day is different from night are surely displaying more timidity than wisdom.

Dr. Macknight, an able critic, gives a different rendering to the passage from that found in our common version, and bases the reason on the fact that the

peculiar expressions of the Greek are due to Paul's having used a Hebrew idiom, which he transferred without translating it into the Greek. Accordingly he gives his transation as follows,

"Beware lest there be any who maketh a prey of you through an empty and deceitful philosophy."

He gives a sensible note on the latter clause of the passage in which he says, "The apostle does not condemn sound philosophy, but that kind of it which hath no foundation in truth."

In that passage where the young Timothy is exhorted to avoid "oppositions of science falsely so called," (Timothy 6:20), it is not the writer's design to warn men of the nineteenth century against reading works on Geology, Paleontology, Psychology, Phrenology, or even Mesmerism. He makes no charge against science, but against "science falsely so called." There was something in the time of Timothy which was masquerading in the guise of science, but which it was not; and so the apostle warns his pupil and son in the Gospel against being misled by the false pretence of science. What was that false science? I like Dr. Macknight's note on this passage so well that I transcribe it, after I have given his translation:

"O Timothy, guard the thing committed in trust to thee, avoiding profane vain babblings, and oppositions of knowledge falsely so named."

"And oppositions of knowledge. In the enumeration of the different kinds of inspirations bestowed upon the first preachers of the Gospel (I Corinthians 12:8), we find the word of knowledge mentioned; by which is meant, that kind of inspiration which gave to the apostles and superior Christian prophets, the knowledge of the true meaning of the Jewish Scriptures. This inspiration the false teachers pretending to possess, dignified their misinterpretations of the ancient Scriptures with the name of knowledge, that is, inspired knowledge: for so the word knowledge signifies. (I Cor. 14:6) And, as by these inter-

pretations they endeavored to establish the efficacy of the Levitical atonements, together with the perpetual and universal obligation of the rites of the law of Moses, the apostle very properly termed these interpretations, oppositions to knowledge, because they were framed to establish doctrines contrary to, and subversive of the Gospel. Withal, to destroy their credit, he affirmed that the knowledge from which they proceeded, was falsely called inspired knowledge. The Judaizers, who gave these interpretations, were not inspired with the knowledge of the true meaning of the Scriptures, but falsely pretended to that gift."

I think that the foregoing considerations will satisfy intelligent minds that these two passages are abused and misapplied, whenever they are quoted for the purpose of casting discredit upon modern philosophy and science. I do not recognize either of these as being at variance with Christian truth. The time was when the science of Astronomy was decried as the foe of divine revelation. But it was God's own truth, and God enabled it to outlive the opposition, and to vanquish the false ideas of its enemies. The celebrated Nestorian bishop, Mar Yohannan, whose advent into England was heralded abroad some years since, was greatly shocked to learn that his brethren of the English churches ignored the Scripture by believing that the earth revolved around the sun. "Why," said he, "is it not said by David that the world is established, that it cannot be moved?"

There are many Mar Yohannans; persons of narrow minds and undeveloped views, who are ever using the letter for the Word, which they frequently misinterpret and misunderstand, for the purpose of opposing and obstructing the progress of scientific knowledge. So Geology has been opposed and also Psychology. Ever and anon as earnest and truth-loving men have made some discovery of scientific or philosophical truth, some of which have afforded great aid to the

Christian faith, by presenting the natural law upon which its teachings or requirements are grounded; this class has raised the hue and cry, "Beware of the oppositions of science! Beware lest you be spoiled by philosophy!" But I would respectfully remind them that there are oppositions of bigotry and narrow-mindedness, as well as oppositions of false science; also, that there is danger of being "spoiled" by whining cant, and overweening self-conceit; especially that form of it which imagines the whole universe of important truth to be contained within the narrow limits of some paltry sect or denomination. A little true philosophy might preserve them from being "spoiled;" and if they would "add to their faith virtue, and to virtue science," they would not be a whit the worse for it.

FAITH WITHOUT SCIENCE

First the vitalizing heart; then the reasoning brain. First, "believe in thy heart," "Love the Lord thy God with all thy heart;" this will make our religion thoroughly vital. But when it is thoroughly vital there is still need of more. For it is to be remembered that Jesus added to the injunction to love God with the heart, "and with all thy mind." Can he be a thoroughly finished minister of Christ who cultivates the heart only and leaves his rational powers untrained and unused? If Mr. Great-Heart had been a shallow pate, could he ever have gotten the pilgrims safely through to the Celestial City? "Brethren, be not children in understanding (Greek, *tais phersin,* in the intellects), * * * but in understanding be men."

The whole course of providential history shows that religion has made its great achievements when it has combined successfully the "thoroughly vital" and the

"rational." Who can doubt that the religion of Abraham was "thoroughly vital," and that the patriarchs believed in God with heart and soul? Why then did not the Abrahamic religion go forth at once to its appointed work of converting the world? But faith without science is a one-armed champion, who wields the sword of truth at immense disadvantage.

XX

SOUND DOCTRINE

THE Epistle of Paul to Titus contains some valuable instruction to a young minister, respecting the right performance of the work of the ministry; how he should behave himself, and what he should teach the people in his official communications. I have recently been much interested in the study of the second chapter of this Epistle.

The chapter commences with these words: "Speak thou the things which become sound doctrine." "Sound doctrine" here means wholesome instruction. Doctrine, or instruction, is the nutriment of the mind. Like the body, the mind depends for health chiefly upon the proper supply of wholesome food. Wholesome food renders the constitution healthy, while bad food inclines to disturbance and disease. To be "sound in the faith;" of a healthy spiritual constitution, it is requisite to be "nourished up in the words of faith and of good doctrine." Unsound doctrine as naturally causes unsoundness in the faith, as unwholesome food creates impure blood and deteriorates the physical constitution. And although some spiritual constitutions, like some physical constitutions, may be sufficiently firm and vigorous to resist the injurious influences of bad food; there is, nevertheless, constant peril in using any other than the wholesome, nourishing diet of the Gospel.

Therefore the apostle directs the young minister to speak the things which are suitable to wholesome in-

struction, in order that the hearers may be healthy in the faith; he also directs, respecting some who had endangered the soundness of their spiritual condition by the use of unwholesome doctrine, to "rebuke them sharply, that they may be sound in the faith, not giving heed to Jewish fables, and commandments of men that turn from the truth." (Titus 1:13, 14.)

To be sound in the faith therefore is vitally important; and in order that men may be thus sound the ministry must nourish them with sound or wholesome doctrine.

What faith is, is a matter not sufficiently clear to many minds. The various theological distinctions of historical faith, temporary faith, the faith of miracles, saving faith, justifying faith, tend rather to perplex than to relieve the minds of men. Faith is not the mere belief of Christian testimonies; neither is it the soul's persuasion that Christ has atoned for its individual guilt. The first of these views represents faith as being a thing of the intellect alone; which faith, according to the apostle James, the very devils possess. The second of these views recognizes indeed a portion of the truth which declares Christ to have suffered for the world's redemption, but falls short, as does the former view, of representing faith according to the idea of Paul, as "the substance of things hoped for, the evidence of things not seen."

If Christian faith is both substance and evidence it must be something more than a persuasion of the mind. Indeed faith is of the heart rather than of the head: it is life rather than opinion. He who lives Christ's life possesses Christian faith: no other can possess it. This faith is evidence of the unseen and eternal things, and the very substance of the hoped-for joys of the heaven-

ly life. Faith is heaven, and the spirit of Christ is eternal life. To be sound in the faith therefore is to live a healthy Christian life. To render men healthy in Christian life, they must be careful in "the things that become sound (that is, wholesome) doctrine."

What is "sound doctrine?" Some one may say that amid the conflict of the religious sects, which is raging about him, he despairs of being able to determine which is the "sound doctrine." The Calvinist, he says, tells him one thing; the Arminian, the contrary. The Unitarian tells him that Trinitarianism is unscriptural and absurd; and the Trinitarian tells him that Unitarianism is false and dangerous. He hears men of contrary theological opinions continually appealing to the Scriptures, and multiplying their proof texts, and his mind is bewildered thereby: he wishes he could see one of the apostles.

But it is not required that he see one of the apostles to be rid of bewilderment; for happily one of the inspired thirteen has left us in writing a plain statement of what constitutes "sound doctrine," which is to be preached by the minister to the people. He has but to read the second chapter of Paul's epistle to Titus, and he will know what "sound doctrine" is.

But it may be responded that that is all mere morality; merely something to do. But that is precisely what the Christian religion is; all the way through it is something to do: all the way it is life, action, obedience. Was it imagined, when our friend turned to the page of the apostle to read the "things which become sound doctrine," that he was to be entertained with curious mysteries, and metaphysical abstractions, and solemnly trivial speculations about the divine Three-

oneness, and the like, which occupy the pages of the sectarian Theologies?

Call it all "mere morality," or what one will; Paul styles these things "sound doctrine;" directs the minister to preach them as such; bids him "these things speak, and exhort; and rebuke with all authority." The injunction to "rebuke" perhaps implies that some may oppose this kind of teaching. If such, having been exhorted and rebuked, will still controvert and oppose, the wise course will be to leave them to join issue with the apostle in regard to his statement, the minister meanwhile proceeding to elucidate and enforce "the things which become sound doctrine;" viz.,

"That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness; not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Savior in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee." (Titus 2:2-15.)

DUTIES OF AGED MEN

"Speak thou the things which become sound doctrine: that the aged men be sober, grave, sound in faith, in charity, in patience."

The word here translated "aged men" is *presbutas,* which LeClerc, Macknight and others suppose to refer to those ruling officials in the churches, rather than to merely "aged men." The weight of authority however is against this opinion. Besides the regular succession of classes addressed, "aged men," "aged women," "young men," and "servants," seems to necessitate the conclusion that the elders here addressed were not officials, but simply the men of advanced years.

The minister of the Gospel is a teacher of all classes of persons, and of all ages. Sometimes, if he is young, modest and sensitive, the duty of instructing those who are his superiors in years and in experience, will seem hard to perform. Doubtless the young minister Titus felt diffident when he looked about him and saw gray heads assembled to listen to his preaching; sometimes feeling that he was addressing those whose Christian knowledge and experience qualified them to teach him many things. Young ministers often possess such feelings, and in consequence they incur some risk of losing that self-possession and boldness of address which are necessary in order to secure due respect both for their sacred function and their message. Modest and retiring let the young minister be in his social intercourse with those who are his superiors in age and experience; but in the pulpit he is to forget all else but that he is a messenger charged with a message from God to a sinful, dying world.

In his official capacity, speaking in the name of his Master the truths of heaven, he has a right to demand the attention of his seniors to his message. However young he may be in years, in the delivery of the Gospel message he becomes for the time being as old as the

Gospel itself! Take courage therefore young minister! If God's message be with thee, deliver it fearlessly to all for whom it is sent. "Speak, and exhort, and rebuke with all authority. Let no man despise thee."

But what shall the young minister say to the aged men? Just what the apostle enjoins; namely, that they be "sober, grave, temperate, sound in faith, in charity, in patience."

"Sober." The original word here, *nephalious,* is derived from *ne,* not, and *pino,* to drink, and signifies abstinence from intoxicating drinks. This sense will appear from an examination from the first chapter of Thessalonians, where the same term is used, though there in the verbal form:

> "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober (*nephomen,* from *ne* and *pino* as above). For they that sleep, sleep in the night, and they that be drunken, are drunken in the night." (Ch. 5: 5-7.)

Here, just as "watch" is antithetical to "sleep," "sober" is manifestly intended to mean the opposite of being drunken. And so the meaning of "sober" is determined to be abstinence from whatever produces drunkenness. The young minister therefore will observe that it comports with "sound doctrine" to teach the aged men "not to drink."

But it is alleged by some that wine and a generous diet are especially required by the aged for the preservation of their waning faculties. This sentiment is as ancient in all probability as the human appetite for ardent spirits. As long ago as the time of Plato mankind was taught thus:

> "Bacchus bestowed wine upon men as a remedy against the austerity of old age; that through this we might acquire a

second youth, forget sorrow, and the manners of the mind be rendered softer, as iron is softened by the action of fire."

This is truly a remarkable sentiment. Christians have learned that Jesus affords a better remedy against the "austerity of old age," a better cure of "sorrow," a better mollifier of "the manners of the mind," than wine. A wiser than Plato long before had taught that, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." "Look not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright; at the last it biteth like a serpent, and stingeth like an adder."

Modern physiologists assert that a highly stimulative diet and strong drinks are even more injurious to the aged than to the young. So it is not true that there are physical reasons why the aged should drink intoxicating liquors; but even if there were, there are moral reasons why they should not. For the sake of their influence upon the youth, they should abstain. Besides, in age the passions cool and the appetites decay: hence the aged cannot allege in extenuation of indulgence in intoxicating drinks, the impulses which pertain to the heated blood of youth.

Self-control is expected from the aged men. Few things are more shocking to a right moral sense than the sight of a grayheaded tippler! The hoary head reminds us instinctively of wisdom and worth; "Thou shalt rise up before the hoary head, and honor the face of the old man," was enjoined by the Mosaic law. But how can any one "rise up" with a feeling of genuine respect in the presence of an aged man, who is wedded to gross appetite, or is perhaps a tavern tippler! Is he truly an old man? Nay, rather he is an old baby.

For with truth and beauty an Apocryphal writer declares that "Wisdom is the gray hair to man, and unspotted life is old age." (Wisdom, 4:9.)

AS TO DIGNITY

"That the aged men * * * be grave." The Greek word here rendered "grave" is *semnous,* and is derived from *sebomai,* to reverence, to worship. It signifies, as an adjective, serious, dignified, venerable. God has bestowed upon age the appearance of gravity and dignity. Its pale countenance, its thought furrowed brow, its hoary head, bespeak thought, experience, wisdom, dignity. We instinctively reverence the man of gray hairs. We listen attentively when he opens his mouth to speak: we expect him to speak wisely and instructively; we ask his advice: we value his counsel. The aged man may utter things which a young man, no matter how wisely he may speak, would hardly be permitted to say. The aged man may proffer unasked advice, without being considered an officious intermeddler: he may even use sharp reproof without angering those to whom it is addressed. And therefore the aged men should be "grave" or "dignified" in order that their words may have the greater force, and their example the greater influence.

But what is dignity? I answer that dignity does not consist in stiffness and pomposity, and assumed airs of importance and cold reserve. That is sham dignity, but very common nevertheless. Sham dignity resides in dress and pompous words, and proudly curled up lips and turned up nose. True dignity springs forth from an affectionate heart, through the avenue of a sound and well-cultured mind. Sham dignity despises or coldly passes by those who occupy a lower station

than that to which the sham aspires. True dignity respects and loves mankind.

In the history of Jesus we have an exemplification of true dignity: for the Master was familiar, approachable, kind to all classes of men, the true friend of the humblest, the affectionate companion of children; and yet He was always dignified in His conversation and demeanor, so that they who knew Him most familiarly revered Him intensely. It is an established but false maxim of worldly men, that "familiarity breeds contempt." Acting upon this maxim, the worldly aspire to dignity by avoiding familiarity with their fellow creatures, and by surrounding themselves with pretences and mock greatnesses: but the disguise is too thin: the trick is easily and speedily detected, and the poor, self-deceived sham is pitied or despised by the very ones whom he has attempted to cheat into the belief and acknowledgment of his dignity.

A man may be a lord or a king and yet lack dignity, but such an one will doubtless be contemned the more familiarly he is known. So, on the other hand, a man may occupy the humblest position of use to society, and yet if he be a true man, pure in purpose, kind in disposition, and sensible in conversation, he will be truly dignified; and the more intimately such a man shall be known, the more highly will he be esteemed. Vain fops and brainless up-starts may contemn him, and regard him void of dignity because of his patched garments, his toil-browned hands and leather apron; but in sober truth there is as much dignity in a leather apron, as in superfine broadcloth: the one is made of sheepskin; the other of what grows on a sheepskin. And as the fleece derived its nourishment from the skin while yet the sheep possessed them both, so still the

skin supports the fleece: for if the sham-dignities but knew it, it is the leather apron which supports the broadcloth: the laborer supports and sustains the lord.

True dignity resides in the mind, not in the body; much less in what the body wears. Dignity consists in propriety of speech and conduct; in a word, dignity is true manliness; and every man irrespective of his station and employment may possess it. Washington was not less dignified when farming his plantation at Mount Vernon, than when he occupied the Executive Chair as President of the United States. And if a change of circumstances had compelled him later to earn his bread as a common laborer, he would still have remained the same dignified, great souled Washington whom all right-minded men revere. Was Paul shorn of his dignity because he followed the trade of tent making to support himself in his ministry? Was the Son of God undignified, because He wielded the axe and saw in His Galilean adolescence?

Away with all our false notions of dignity! Let all understand that useful labor of any kind, coupled with free and kind intercourse with all classes of our fellow creatures, is not incompatible with the truest dignity.

Therefore if aged men would be dignified, it does not follow that they should assume any austerity of manners, or that they must avoid the company of young persons, or that they may never jest, or laugh, or enjoy the amenities of social life. No; the aged ought to associate freely with the young. Their gravity will help to temper and subdue the natural frivolities of youth; and they will find the cheerful, buoyant spirit of youth useful in enkindling their own failing energies. The custom of separating the old and the young from each other at social gatherings is not to be commended.

Instead of sending them to separate apartments, let them continue together for mutual benefit. No society is so improving, or so generally enjoyed, by young people as that of an intelligent, kind, and affable man. The aged are the rightful instructors of the young, and should mingle with them in childlikeness of spirit; so as to win their sympathies, and be enabled to communicate lessons of wisdom and virtue which shall never be forgotten.

I have touched upon a point which I would gladly enlarge. I am convinced that there is not sufficient sympathy between the old and the young, and that the fault lies more with the aged than with the young. There is too much disposition on the part of the aged to regard the natural buoyancy and liveliness of youth, wisely given by the Creator, as foolishness; and to scold or find fault, where they ought to regard with forbearance, or perhaps with sympathy. Many a child is driven out to seek companionship outside the home by the cold, stern, unbending dignity of his father; when, had that father sometimes have been childlike with his child, listened to his eager recitals, answered his earnest inquiries; in short, been to him a sympathizer and a companion, he would never have felt a disposition to seek a companionship foreign to that home.

I remember the story of the grandchildren of a celebrated, dignified old divine of the last century, who, when their mother was instructing them concerning heaven, artlessly asked if grandpapa was to be there. "I hope so," was the reply. "Then we don't want to go there," said the boys. "Not want to go there!" exclaimed the mother, "Why not?" And they replied with an unconscious indictment of the old gentleman,

"Oh! why, Grandpapa scolds us so: and if he should see us in heaven, he would come along fretting and saying, 'Whew! whew! what are these boys doing here?'"

Let the aged, and all, cultivate dignified kindness, not dignified austerity. Let them commingle with the young and sympathize with them. Let them counsel them with words of wisdom and purity. Let them show an example of Christian dignity before their eyes, and they may be assured that their hoary hairs will be honored and loved by the young and by their Heavenly Father also.

XXI

BUILDING DOCTRINE ON A GREEK PREPOSITION

AN estimable writer has recently taken the position in the public press that "It will not do to build a doctrine on a Greek preposition." He will pardon me I trust if I take issue with him and present some criticisms on his statement.

Christian doctrine is to be built on the inspired words of the Christian Scriptures. Those words are in Greek. And in so far as knowledge of Christian doctrine is gained by study, I do not speak now of the knowledge that is gained through prayer, it is gained by weighing well the words of the Christian oracles. In this, according to that favorite saying of Luther, "the best grammarian is the best theologian." The first business before the man who is studying to fathom the meaning, say of an argumentative and doctrinal passage in Paul, is to determine a certain number of grammatical questions to the government, agreement, and connection of the nouns, verbs, prepositions, and conjunctions which are contained in the passage. In such a study, the greatest attention must be given to the little words; to the articles, the conjunctions, the prepositions. For these little words are "the joints and bands of discourse." Upon these the definiteness and logical connection of a passage mainly depend. Therefore let not the careful study of these little words be accounted a bondage of the letter: for surely the apostles by their careful use of these little words to convey

their meaning the more precisely to us have made it necessary for us to study the same little words with great care. To this very study some of the best biblical critics have devoted themselves. Bengel says that "the apostles frequently deduce conclusions more weighty than the word itself, from a grammatical agreement, or even an adverb." (Gnomon, preface.) Tittman, in his Grammatical Accuracy of the New Testament, declares that "A principal reason why the science of interpreting the New Testament is not yet firmly settled upon its proper foundations, seems to lie in the fact that many regard the interpreter of the New Testament as having nothing to do with the niceties of grammar."

A similar view of the importance of closely studying the little words must have been taken by Dean Trench, when he was writing that chapter concerning "some errors of Greek grammar in our version." For he alleges as one of its blemishes that it has "a certain laxity in the rendering of prepositions." (On the Authorized Version of the N. T., Ch. VII.)

It is of the utmost importance to get the exact meaning of the Greek prepositions in the doctrinal parts of the New Testament, particularly in the argumentative epistles of St. Paul. Look at the glorious overflow of Christian truth in the dozen verses which begin with the third verse in the first chapter of Ephesians. It is an ocean of doctrine poured forth through fifty Greek prepositions. Imagine what work might be made with such a passage by an interpreter who has "a certain laxity" in the rendering of prepositions. Indeed what work has been made. For the passages are not a few in the English New Testament, wherein the reader cannot safely draw conclusions of doctrine, because of the inaccurate rendering of a Greek preposition. If our

esteemed brother had told us that "It will not do to build a doctrine upon a preposition in the English New Testament," the statement might not have been successfully controverted. But such a statement cannot be sustained in respect to the Greek New Testament. For if ever the prepositions were used accurately in any language known to Christian history, they were so used in Greek. How this came to pass a few words will suffice to show.

God, foreseeing a time when He could make to all mankind a revelation of that glorious mystery of His will, which had been hid from ages and from generations, selected and providentially trained up a peculiar nation through which, as concerning the flesh, the Messiah should come. In furtherance of His divine plan He trained up also a choice language; caused it by a series of wonderful providences to become the channel of communication among civilized men, in all the cities of the world, and had it in readiness against that "fulness of the time" when the doctrine of His Son was to go forth to all the nations. Since this language was ordained to be the vehicle for conveying the deep things of God to men, it was fitly brought to pass that the language should become also the most accurate and expressive ever used by man. His choice and providential language was the Greek. Originally "the most copious" of languages, it was subsequently developed into one "confessedly the most syntactical; one in which the discovery of logic, or of the principles of syntax, was first made." (Donaldson, New Cratylus, Bk. I, Chap. III.) "Its syntax was subtle and perfect, yet without obscurity." (Amer. Cycloped., Greek, language.) The expressiveness of the Grecian language was matchless. Its verb was rich in "moods," and its

tense system was wonderfully comprehensive. The language was peculiarly adapted for the expression of complex ideas, by its facility in the formation of composite words. It had "compound epithets suited to almost every possible occasion, and expressive of almost every possible combination of circumstances." (Campbell's Lectures on Eccl. Hist., Lect. XIV.) "In this way the power and significance of expression was exceedingly increased, diversified, and variously modified, in a manner that cannot well be imitated by any translations into another language. Even two or three prepositions could be thrown into a single word to modify and vary the sense of the original root." (Stuart's Gram. of N. T. Dialect, sec. 87.) And yet so great was the accuracy of the Greek tongue that these two or three prepositions retained each its proper signification in the word thus compounded. It were easy by the multiplication of such details here to say that of all languages the Greek is "the most beautiful, rich, and harmonious ever spoken or written." (Schaff, Hist. Apos. Church, p. 144.) "Of all languages it is the most copious and expressive." (Donaldson's New Cratylus, preface.) "It is copious and ductile to an amazing degree." (Campbell, Lect. on Eccl. Hist., Lect. XIV.) No wonder then as Humboldt says that this language "has exercised a magic power over all the foreign nations with which the (Greek) races came in contact." (Cosmos, vol. II, p. 110.) Eschenburg ventures to say that "the perfection of this language remains an unexplained phenomenon in the history of letters." (Archeology of Greek Lit., sec. 39.) But of this phenomenon, as of so many others in human history, the explanation is found in Him of whom inspiration says, "all things were created for him." "The per-

fection of the Greek language is a providential phenomenon. For surely it was not an accident that the New Testament was written in Greek, the language which can best express the highest thoughts and worthiest feelings of the intellect and heart." (C. & H., Life and Epis. St. Paul, ch. I.)

What gratitude we do owe to God for the Greek language! How much its precision has kept the church from strifes about words. Had St. Paul have written his Epistles in Latin, that other great Gentile tongue of his age, what ambiguities and uncertainties might now vex the interpreters! What endless disputes about the meaning of doctrinal passages might now afflict the church! But He hath done all things well. When His divine "wisdom" was ready to shine forth and illuminate the world, His divine "prudence" in which He "abounded toward us" had made ready for its transmission a medium so clear, a language of such marvelous perfection, that even upon its niceties; upon its articles, its adverbs, its tense forms, and its prepositions, doctrine may be firmly built.

It may seem to be an argument against these conclusions, that in our common translation we find the same Greek word often rendered by English words of widely different signification. The brother who wrote that "it will not do to build a doctrine upon a Greek preposition," added "especially one translated in the same book 'for,' 'unto,' 'into,' 'on,' 'upon,' 'because of,' etc., etc." He might have added to his list 'among,' 'concerning,' 'at,' 'before,' 'toward,' 'throughout,' and 'against,' until he had thus set down all the thirty or forty different words and phrases with which our translators have rendered the Greek preposition *eis*. But would all this go to prove that doctrine cannot be built

upon this preposition? Nay, for it is only one of the many illustrations of that remark of Tittman, that "some interpreters * * * have not thought it worth their while even to look at the force of the particles, and more particularly of the prepositions." (See his treatise On the Force of the Greek Prepositions in the N. T.) He adds that, "this is certainly a grievous fault in the interpretation of any book; but ought to be more particularly avoided by an interpreter of the New Testament; inasmuch as the greatest care is here necessary, lest by neglecting the real force and significancy of the prepositions, either the sense should be deprived of its full weight, or at least the same idea should not be apprehended in the same manner as it was by the writer himself."

Examples confirmatory of this statement may be found on almost every doctrinal page of the Greek New Testament. Leaving the studious reader to find them at his leisure, let us now pass to remark upon the native force of the Greek preposition *eis*.

For the sake of beginners in Greek, who are often discouraged by finding in their lexicons five, ten, twenty different definitions of a single Greek word, it were greatly to be desired that the general idea of each word should be given in a single definition. With such a lexicon in hand, the beginner in the Greek New Testament need not imbibe the notion that a Greek preposition means almost anything and everything. The beginner's perplexity is of course greatest with the Greek particles. Through inattention to them, as Tittman said a generation ago, "It has arisen that in most of the lexicons of the New Testament the prepositions are treated of so inaptly and unskilfully." Recent lexicographers and grammarians do better. They are giv-

ing prominence to the idea that each Greek word has its own definite signification. Take what is said of the prepositions, for example.

Kuehner says that, "each preposition has a fundamental meaning, which it everywhere retains." (Gram. Sec. 286, 6.)

Prof. Moses Stuart says, "It is plain enough that the same preposition when employed before different cases retains substantially the same meaning in itself, but as it is joined with different cases, these modify the meaning, so that we are in translating obliged to express the various relations by various phraseology." (N. T. Gram. Sec. 113.)

The meaning of the preposition *eis* however is subject to no such modification: since this preposition is joined with but one case. What then is the fundamental meaning of the Greek preposition *eis?*

Eis is a "preposition of motion." Its "radical signification: direction towards; motion to, on, or into." (Lid. & Scott, Lex.) The "motion" implied in this preposition answers the question, whither? Kuehner says, "It is used of motion into the interior of an object, up to, into the immediate presence of; in general to denote the reaching a definite limit."

Accordingly, when John baptized the crowds "unto repentance," (Greek, *eis matanoian*), he did not baptize them "upon repentance," as the brother would have it mean: he baptized *unto*, that they might repent. The brother's difficulty with this passage seems to arise from inattention to the twofold element in repentance. In repentance there is, first, the inward feeling; second, the outward life. The first is penitence: the second is reformation. Those who came to John "confessing their sins" were doubtless penitent. But the reformed

life lay before them: they were only on its threshold. These penitents were baptized *eis;* whither? "Unto repentance;" "into the interior of" repentance: "up to" repentance; so, "reaching its definite limit;" a reformed life. The Genevan translation reads, "I baptize you with water to amendment of life."

In the phrase "unto repentance" our translators have given the preposition *eis* its proper force. So they have done too in the large majority of the places where the preposition occurs; translating it, "to," "unto," and "into." But in some places they have missed its proper force. Moreover, in some places they have set aside a better rendering of the earlier English translators, to introduce a worse translation of their own. I offer one or two examples.

Galatians 3:17. The common English has, "The covenant which was confirmed before of God in Christ" (Greek, *eis Christon*). The earlier translations from the Greek were all better than this. The Genevan read "in respect of Christ." Tyndale's, and afterward, Cranmer's, read, "unto Christward."

II Corinthians 11:3. The common English reads, "I fear lest * * * your minds should be corrupted from the simplicity that is in Christ." (Greek, *eis Christon.*) Cranmer's translation was more faithful to the genuine sense of the preposition; "I feare lest * * * youre myndes shuld be corrupt from the singleness that ye had toward Christ."

But it is time that this article should draw to a close. But first it is proper that something should be stated as to the object of this communication. For a long time I have been thinking, when opportunity offered, of addressing a letter to our young ministers, and to those students in our colleges who may hereafter become

ministers, with counsel to study the Greek New Testament. The present occasion offers the desired opportunity.

Dean Trench says that "The words of the New Testament are eminently the *stocheia* (the elements) of Christian theology, and he who will not begin with a patient study of these shall never make any considerable, least of all, any secure, advances in this: for here, as everywhere else, disappointment awaits him who thinks to possess the whole, without first possessing the parts of which that whole is composed." (Syn. of the N. T., pref.)

The Dean adds that, "setting aside those higher and more solemn lessons, which in a great measure are out of our reach to impart, being to be taught rather by God than men, there are few things which we should have more at heart than to awaken in our scholars an enthusiasm for the grammar and the lexicon. We shall have done much, very much, for those who come to us for theological training and generally for mental guidance, if we can persuade them to have these continually in their hands; if we can make them believe that with these, and out of these, they may be learning more, obtaining more real and lasting acquisitions, such as will stay by them, such as will form a part of the texture of their own minds forever, that they shall from these be more effectually accomplishing themselves for their future work, than from many a volume of divinity, studied before its time; even if it were worth studying at all; crudely digested, and therefore turning to no true nourishment of the inner man."

To these sentiments, Amen!

XXII

ERRORS IN SCRIPTURE

SOME years ago I had a little practice in proof-reading, which made my eyes quick to detect errors of the press. Since that time, whenever I am reading a book or a newspaper I notice every syllable and instantly see whether it is printed right or not. I do not look for mistakes, but see them without looking. And I find them in books that have been "corrected" with the greatest care; even in Bibles and in Testaments, where scholarship and conscience combined with patience and skill to secure typographical correctness.

Let me give a few illustrative examples. I have now before me a Tetraglott New Testament, and a copy of Bagster's Comprehensive Bible: the former, one of those painstaking works which have conferred such renown upon the scholarship of Germany; the latter, a specimen of that tasteful and careful printing which makes the publications of the Bagsters proverbial, and leads the editor of this very volume to boast the "correctness of its typography." I observe however that my copy of the Bagster is an American reprint. The Comprehensive Bible contains such errors as the following: Luke 8:4, "He *speak* by a parable." Romans 12:6, "Having then gifts *then* differing." I Corinthians 15:27, "When he saith that all things are put under him, it is manifest that he is *ac*-cepted, which did put all things under him."

From the English columns of the Tetraglott we may take these graver mistakes:—Galatians 3:12, "The law is *now* of faith." "Now" in this place should be *not*. Ephesians 3:5, "The mystery of Christ * * * is *not* revealed unto his holy apostles." "Not" in this place should be *now*.

Mistakes such as these are not always to be credited to carelessness. They sometimes arise from that natural infirmity of man, which makes it impossible that his attention should never flag, his eye never cloud, his hand never miss. And as a matter of fact mistakes like these, greater or less, are to be found in every printed book; whether it be a book of man, or the Book of God.

After the first publication of our common English Bible in 1611, new editions followed in rapid succession, "and gradually," as the editor of Bagster's English Hexapla says, "a very considerable number of mistakes crept into the copies, and disfigured the sacred text. Some of these were very important; (as for instance, that omission of 'not' in the Seventh Commandment, in one of the early editions); and others were extremely ludicrous; (as that heading, The Parable of the Vinegar, instead of the Vineyard); so that after a lapse of time a careful correction of the current editions became indispensably necessary. This important task was first executed by Dr. Scattergood, in the year 1683; but the latest and most complete revision was performed by Dr. Blayney in the year 1769."

But these revisions did not purge out all the mistakes which disfigured our English Bible. To mention one instance, that passage in Matthew 23:24, about straining *at* a gnat, instead of "*out* a gnat," is doubtless, as Archbishop Trench says, "a misprint, which having

been passed over in the first edition of 1611, has held its ground ever since." Let it be added here that the omission of a single letter, or the exchange of one letter for another, is one of the most unavoidable of mistakes, and is often of the gravest consequence. The mistake of one letter in the passages above quoted from the Tetraglott turns a capital principle of St. Paul's Epistles into a falsehood.

But let us continue with the work of showing how it was that "spurious" passages crept into the Bible, and how their spuriousness came to be detected. To make easier for some readers to understand what is to be said concerning "spurious" passages in the Greek manuscripts of the New Testament, let us treat our subject in the way in which we should have to treat it, provided we could say that the English Bible of 1611 was the very autograph of Christ's evangelists and apostles.

Well then, this hypothetical apostolic autograph of 1611 is put immediately into the hands of printers in order that copies of it may be made and multiplied. Careful workmen are employed; yet, as no compositor can set up a million types without making one mistake, and as no proof-reader has been found infallible, some "errors of the press" occur; and consequently the printed copy is not in every word and letter an exact counterpart of its original. As soon as the first edition is printed, the original is sent to another office, where a second company of typesetters and proof-readers take it in hand and do their best to make an accurate copy. But these too are subject to human infirmity, and with all their care they make some mistakes. In printing a book as large as the Bible, it would be wonderful if in mistakes of substituting one letter for another, or in

transposition of letters, or in omission of letters, or even of words, there were not as many as *fifty* errors. And two companies of printers, working independently upon the same book, would each make some mistakes. Yet it is impossible to suppose that they would in every instance fall into the very same mistake. If then each company made fifty mistakes, and if we can suppose it probable that so many as twenty of these might be the same in both copies, there would then be in the two editions *eighty* mistakes. And if, in like manner, there should be a hundred editions made from the same original, the aggregate number of their errors would accordingly be not less than four thousand.

But while these hundred editions were being made each from the original, other editions were being made from these. Thus, while some were printing directly from the original, others were printing from a copy of the original; and others still from a copy of a copy. He who printed directly from the original introduced as we have figured fifty errors. He who copied from this copy perpetuated the fifty errors that were in the text before him, and added the inevitable fifty of his own. If then the copy from the original would contain fifty errors, the copy from that copy would be as likely to contain one hundred. But if, as would most probably be the case, some of these copies were made by unskilful or careless printers, the number of errors in their copies would be much greater. We can see then how it must have been, as the editor of the Hexapla says it was, that after the first publication of our common English Bible in 1611, new editions followed in rapid succession, "and gradually a very considerable number of mistakes crept into the copies, and disfigured the sacred text."

We figured above that a hundred copies made independently from the same original Bible of 1611 would contain as many as four thousand errors. But another hundred copies made independently from one of the first hundred would contain as many as nine thousand errors; and a third hundred copied independently from one of the second hundred would contain as many as twenty-six thousand.

Suppose now that when Dr. Blayney in 1769 made his purgation of our English Bible there were twenty-six thousand errors of the press, scattered here and there throughout the accumulated editions of a hundred and sixty years: how in such case could the Doctor detect the errors in any given edition.

He could do it very easily, provided the manuscript original of 1611 were accessible to him. For then getting an assistant to read the original to him, he would only have to erase or to add in a printed copy before him whatever he found necessary for conforming his copy to the original. From this corrected copy reprints could then be made which would exclude the accumulated errors of five generations, and would contain only such errors as Dr. Blayney and his printers must unavoidably commit.

But if Dr. Blayney could not get that original of 1611; if perchance it was worn out, used up, utterly gone; moreover if, of all the editions copied directly from that original, not so much as a single leaf were in existence, nothing nearer to the original being known than some copies of a copy of it, and all those third-hand transcripts varying every one of them from the original in not less than ninety places, while no two of them were exactly alike: what then could Dr. Blayney do?

In that case he would have to make the copies mutually correct each other.

But in order to do that thoroughly he would have to do a preliminary work. He would have to seek far and wide for copies of all the oldest known editions. Among these some would be found which were more correct than others; as having fewer of the misprints which disfigure a book when the work of the proofreader or printer has been carelessly done. These carefully printed copies of the oldest accessible editions, would of course constitute Dr. Blayney's most important authorities for determining what word is the genuine one, in cases where the copies vary. However, if those oldest and best copies chanced to be few in number, with here and there a leaf torn out, or with whole verses so faded or soiled that the reading could not be determined with certainty; if further a considerable diversity of readings should appear in some passages, so that out of five of those oldest and best editions which contained a particular verse, two have the reading one way and three a different way, thus making it hard to say which was the reading of the original: in that case recourse would be had to other authorities; that is to other editions, which though not so old as the first, and therefore presumed to have a greater number of errors, might nevertheless, if very many of them should be compared, afford such a preponderance of testimony as could not fail to be decisive in most of the supposed cases of doubt. Even a recent edition might be an important witness in a question of the genuineness of readings, if instead of being printed in the same region where the editions most or all were printed, it was made in some remote region, away from the promiscuous commingling of texts, and made from

copies which through an independent succession of editions could be traced, say, to one of the very Bibles of 1611. A recent edition in that case would represent an independent family of readings; and if it could itself be purged of all typographical errors admitted into it from the successive editions composing its independent line of transmission, such a recent edition might be entitled to rank with the old editions as an authority of the first class. Yet in ordinary cases the testimony of a few of the oldest and best editions would outweigh that of a multitude of later editions, made when many mistakes had crept into the text, and had been diffused through the editions by promiscuous copyings.

An additional authority for determining the genuineness or spuriousness of contested readings might be found in translations. If in our supposed case it had been found that a translation, say into an Indian tongue, had been made from one of those hypothetical oldest and lost editions of that original of 1611; and if on examination it appeared that the work of translation had been performed in a scholarly manner; that Indian translation might be an important witness in some cases where the other authorities seemed indecisive. If that supposed translation were found to be a very close follower of the original, invariably sacrificing the idiom of that Indian tongue in order to follow the very turns of expression in the English; such a characteristic of servile literalness would of course unfit the translation for the largest usefulness to the Indian tribe for which it was designed, but it would greatly enhance its value for determining the readings, in such and such places, of that lost edition from which the supposed Indian translation was made. It must be added here, that if the supposed Indian translation had

ever been reprinted or recopied, it would itself require a purgation before its readings could be as decisive as testimonies of readings contained in its original.

If with all the helps of early and later copies and translations, some passages were still found of so great doubtfulness that scholars must hesitate to pronounce whether the original English did contain them or not, one further resource would remain: the quotations from the Bible of 1611, of which an immense number may be found in books that have come down to us from the seventeenth century. Of these quotations very many have that loose and popular character which aims to give the general idea of a passage, rather than its very words. Very many others were probably intended to be accurate; but being quoted from memory some words were unconsciously added or omitted; some clauses were transposed; or even two separate verses taken from disconnected parts of the Bible were given as one verse. All such quotations would of course be nearly worthless for determining the genuineness of a reading. But many other thousands of quotations would be found, in works of doctrinal exposition or sectarian controversy, in sermons prepared for great occasions, and preached before critical hearers; quotations made directly from the open book, made where verbal accuracy was required, made by men of scrupulous carefulness in such matters; men who in many cases lacked not that additional incentive which the foreseen scrutiny of a sharp-eyed adversary supplies. Quotations of this character, if made so early in the seventeenth century that they must have been taken from one of the earliest editions of the Bible of 1611 would have great critical value; and if a particular verse were thus found quoted in express terms, and by

many careful authors of various sects and schools, that fact might well outweigh the absence of the verse from many modern editions. But before this body of quotations could be thus available as witnesses concerning the genuineness of readings, it would be necessary to inquire whether the quotations themselves had escaped the mischances of printing, and had been transmitted to us exactly as the speakers had originally quoted them.

All this, and indeed much more, belongs to that preliminary work which we said must be done, before our supposed editor could proceed directly with the business of making the remaining transcripts of a lost original mutually correct each other. This preliminary work would really be the formation of a Science of Criticism as applied to the transmission of the letter of the English Bible. It would be a great work indeed, and one far more likely to be accomplished by the labors of several generations of scholars, than by one man, as we have supposed.

Now, after all these materials, early copies, translations, and quotations, have been collected, and a system of rules founded on observed facts has been formed for judging the value of readings in all the varieties of cases; we will suppose our editor ready to proceed with his task of restoring out of all this multitude of authorities; every one of which differs more or less from the original and from each other; a text which he may declare, and we may accept, as being for all practical purposes a correct representation of the original. Suppose, if you please, that the mass of his authorities of all kinds contains new errors, mistakes of the press, and "spurious" readings to the number of fifty thousand. What proportion of all this mul-

titude of erroneous readings has any real weight? One in twenty, or one in fifty? Errors in spelling, or in grammar; errors of transposition; even errors of omission of a single word; they cause a practiced reader no trouble in ordinary cases. If one supposed editor of 1769 could have had that passage from the Comprehensive Bible before him which says, Jesus "speak by a parable," he would at once be sure that "speak" was here a mistake caused by transposition of letters for *spake*. Even if the majority of his authorities agreed with the Comprehensive Bible in the reading, he would still be as sure as ever that it was a mistake, and would not hesitate to follow the reading of the minority. Again, in the same Bible the reading of that passage which says, "Having then gifts then differing," he would declare to be an error. On consulting his other authorities he finds some of them agreeing with the passage as here given; but finds that the majority of them give the "then" but once. He therefore strikes out one of the repeated words, according to the requirement of his authorities. Now he passes to that other passage in the Comprehensive Bible which says, "he is *ac*-cepted which did put all things under him." Comparing his authorities, our editor finds here that most of them have "accepted" instead of *excepted*. He says to himself that the error arose from the similarity of sounds. But the genuine reading is manifest, and he follows his authorities and corrects the error. Our editor comes now to such a reading as above, taken from the Tetraglott. He finds it written that "the mys tery of Christ * * * is *not* revealed unto his holy apostles." He examines all his authorities at this passage; finds some of them adopting the same reading, but that others have the reading "now." Of course the

right reading is now, but the error which was caused by the exchange of a single letter is easily accounted for.

There is no need to multiply examples. Perhaps out of fifty thousand errors, forty-nine thousand would bear the spuriousness on the face. The spuriousness of very many of the remaining thousand would easily be detected by a careful examination of the accumulated authorities. But some might remain undetected; even as it is not wholly improbable that in our best editions of the Hebrew and Greek Scriptures, a word may lurk here and there, which was not written by the sacred penman. Even allowing this to be the case, no man is liable to be misled; no man at least, who prudently determines to build no doctrine upon any single word which in all the sacred Scriptures has no mate.

It is abundantly manifest that neither the printers of English Bibles, nor the transcribers of the Hebrew and Greek Scriptures, have ever had miraculous superintendence to keep them from making mistakes. What English Bible was ever printed; what Greek manuscript of the New Testament was ever copied, without mistakes? Errors of the press, or errors of the copyist there are; spurious words or clauses there are; in some copies, more; in others, fewer; but in all there are some.

Is it a real reverence for the Bible to revere the typographical errors, or the errors of the transcriber, which have crept into the text? Is an error the less an error because it has kept itself before us for several generations? And ought the intelligent faith of Christians to be shocked when these errors, positively known to be such, are called "spurious" and removed from the sacred pages? It is the work, too, in which the editors

of the Greek text of the New Testament, especially, have been zealously and successfully engaged for the last seventy years.

XXIII

DENOMINATIONALISM

DENOMINATIONALISM is ranked too high for the good of society, or the purity of the church. (Extract from a communication in *The Messenger* of October 17, 1861.)

The above sentiment has my hearty endorsement, and I thank the writer for giving it utterance. "Denominationalism is ranked too high," even among ourselves. If the spirit of Christ is a "denominational" spirit, then may heaven pour it forth to us "without measure." But is not a denominational spirit, a special love for the views and peculiarities of some particular denomination, and for the people who hold them? And does not such a spirit easily ally itself with self-love. The intensity of self-love is selfishness: its milder form is egotism. If sectarianism is selfishness, "denominationalism" is at least egotism. A very intense form of egotism it surely is, which induces, or let us say seduces, the members of a very small denomination to style themselves "the Christian Church." Imagine a denomination of about the age of P. T. Barnum, and numbering in all fewer men than General McClellan commands at Washington; such a denomination which at first modestly styled itself "a connection," soon claiming to be "the Christian Church!" Why, if the denomination were to be suddenly annihilated, THE CHRISTIAN CHURCH would hardly miss it more than the United States would miss a

Richmond or a Charleston. Elder Lane, who sometimes introduced a telling anecdote into his discourses, once related a bean story. A certain Hibernian who had a garden planted in it some beans. In due time they came up, with their future leaf and vine yet folded in the shell. Patrick on seeing the beans that he had planted in the ground coming up in this strange manner thought it best to correct their mistake, and so he pulled them up and planted them again. The point which Elder Lane made was the application that young converts enter the Redeemer's kingdom full of love to all Christians, and unable to comprehend the narrowness of denominationalism. So God's free spirit makes them, and so they ought to remain. But when they fall into the hands of denominational zealots, who ply them with "contentions and strivings" they become "subverted" and sin. The early members of the Christian Connection appear to have come up right. They cultivated and inculcated love toward all Christians; striving to break down denominational barriers, and to unite the people of God. They taught, did they not? that the Christian Church is the grand aggregate and sum total of all Christians. And all are Christians who believe, love, and obey the Lord Jesus; whether they belong to the "Christians" or not; whether they use creeds or not; whether they believe the doctrine of the Trinity or not.

Do any of our brethren wish the Christian Connection to become a sort of ecclesiastical South Carolina? Are they so infected with denominationalism, which is Calhounism brought into the church, that they stand ready to give their first loyalty and their highest affection to the little tribe that localizes them; while they render an inferior loyalty and a colder love to the

unity of the saints, the all-embracing church of Christ?

Well, let those who wish that circumscribe their souls within the narrow limits of their denomination. Let them zealously cultivate the denominational spirit. Let them accustom themselves to speak of the other denominations as "the sects," while they call themselves "the Christians," and style their own little denomination "the Christian Church." Let their minds be pastured only in the scanty field of their own denominational publications. Let them be trained to a hearty suspicion of everything which is not of their own denomination, and especially of all combined action and co-operation with the members of other denominations. Let them train their children to be interested in preachers, or tracts, or colleges, or doctrines, or enterprises, only so far as these may be of their own denomination: let all these things be, and in due time we shall see a "denominationalism" grown fully sectarian; then speaking "as a dragon," though with horns "like a lamb;" using the Word of God as a denominational "creed" and debate book; and yet like those contentious sectaries in the church of Corinth, boastfully saying, "I am of Christ."

When the denominational spirit shall thus have yielded its legitimate fruits, many others will know that "Denominationalism is ranked too high for the good of society, or the purity of the church."

THE CHRISTIAN CHURCH

"The Christian Church, in a denominational form, took its rise about the commencement of the year eighteen hundred," (*Gospel Herald*).

The Christian Church, before it "took its rise in a denominational form," had existed nearly eighteen

hundred years. It began to exist on the Day of Pentecost. Although it was not then "in a denominational form," yet it was not "without form." Indeed, many Christian people think that the form in which the Christian Church took its rise is superior to that "denominational" product of our illustrious century. They attempt to justify so strange a conclusion by alleging that the "form" in which the Christian Church took its rise was the product of illuminations and inworkings of the Holy Ghost, given in full measure to the primitive church, and especially to their inspired prophets and apostles. They urge, moreover, that the form which God at first gave to the Christian Church was the best that could be given. They say that it was the form of God's own Son that was put upon the Christian Church; so that the Church is constituted "the Body of Christ." And as the spirit of Christ is nobler than any "denominational" spirit, so "the Body of Christ," that mystic Body in which all the members of Christ are symmetrically jointed together, is nobler than any "denominational form," which "took its rise about the commencement of the year eighteen hundred."

It is an interesting question to know how many "forms" has the Christian Church. How often must it take "its rise?" What if it should take its rise about the commencement of the year nineteen hundred, in a "form" as much in advance of its "denominational form," as that was in advance of its original form? What, too, if some future *Gospel Herald* of, say the hundred and sixteenth volume, should announce that "the Christian Church in a sectarian form took its rise about the commencement of the year nineteen hundred?" Possibly in that case a future correspondent

of the *Gospel Herald* may be able to suggest that the "rise" of that particular "form" was somewhat earlier!

But as a matter of fact the Christian Church took its rise in the early half of the first century. God gave it a "form" divinely fit, when He constituted it "the Body of Christ."

More glorious far is one of its little fingers than the entire manikin of a "denominational form."

A MILK DIET

The state of things that Paul describes in the first four verses of the First Corinthian letter exists in the present day. Envying and strife and divisions are still prevalent among multitudes who nominally are Christians. The Corinthian sectaries boasted themselves, some as of Paul and some as of Apollos. Modern sectaries display the same spirit when they boast; one, I am of Calvin; another, I am of Wesley; a third, I am of Luther; a fourth, I am a Baptist: and I a Unitarian, and I a Universalist. Whenever men make their denominational connection a matter of boasting; whenever they pride themselves in their minister, or wilfully aid in any way to produce or perpetuate divisions in the Lord's family, they will do well to consider the apostle's question, "Are ye not carnal and walk as men?"

It is unhappily the case that many believers have not been nourished sufficiently upon the simple nutriment which the Gospel provides for the babe in Christ. "As new born babes," so says Peter, "desire the sincere milk of the word, that ye may grow thereby." A young convert requires careful nursing in the first principles of Christ, that he may become humble, self-denying, prayerful, watchful, and loving. He needs

first of all the simple facts and the pervading spirit of the Gospel brought to his affections, that they may entwine themselves around the living Christ. This gospel in simplicity is what the apostle calls "milk." All the babes in Christ should have this milk diet. But unfortunately they do not all get it. There are so many "dry nurses" in the church, preachers of speculative theology rather than of Christ's gospel, that many of the "babes" as soon as they are born are put immediately upon the strong meat of theology and dogma. As soon as the converts are made, many commence to indoctrinate them into the "mysteries" of their sect. Some fall to teaching them the Trinity; others not less mischievous ply them with doctrines antagonistic to the Trinity: the effect in either case is to distract the attention from Christ. And thus the "babes" cease to grow; they remain babes a long while, some of them always. The evidence that they are "babes," even though they have been in the church for many years, is to be found in their spiritual tendencies; their babyish controversies and squabbles about theological rattle boxes and paper dolls!

Let those who feed the flock of God feed the lambs with "milk." When a babe is born into the family of Christ, do not feed it at first with dogma; with dogma of any kind. Do not teach it first the creed, or the catechism; nor occupy its attention with Trinitarian, or Calvinistic, or Baptistic controversies: not even with Abolitionism! Because the natural effect of all this high feeding is to derange the weak digestion of the babe. Babes are "not able to bear" meat: it deranges their stomachs. And so the babes in Christ who have been fed upon the meat of dogmatic and metaphysical theology, instead of "the sincere milk of the word,"

usually possess very sour stomachs; which condition is evinced now as of old by "envying and strife and divisions," and by the disposition to say, "I am of Paul; and I of Apollos."

If the state of things in the Corinthian church made it necessary that the members should be fed with milk, does not the similar condition of multitudes at the present day call loudly for a milk diet? Away then with you theological confectioners with your heavy and indigestible pound cake; let us have more "milkmen."

Surely we need a dispensation of the Gospel, in which Greekish dialects and Romish polities shall have place, if they have place at all, far, far in the background; while in the foreground the undivided, living Christ is presented as the vivifier of the spiritual affections. Certain virtues of an humble sort, but greatly valued in the primitive church, are almost forgotten in the heat of party controversy. Such are meekness, patience, long-suffering, brotherly-kindness, self-denial, charity. Would it not be well for the ministry to abstain for a while from dogmatic preaching; from the inculcation of sectarian tenets; and bend their energies to the work of instructing the young, the poor, the simple, the weak believer in the principles of the moral and spiritual life? Milk! Milk! my brethren, more Milk! Some of it we have, no doubt; but there is so much electrical disturbance, so many thunder-storms in the theological heavens, that the "milk" is sometimes turned sour.

DENOMINATIONAL FREEDOM

Although I am denominationally connected with the Christians, and know no reason why I should withdraw from them, I will as quickly receive into the fellowship

of the church an advocate of the free and holy principles of Christ, even if he is not of my particular religious body, as one who is. I do not desire to know any differences between the followers of the Savior. The unity of Christians is no vain dream. I desire nothing more than to know as my brethren all who have submitted to the Lord, and to cooperate with them in the advancement of heavenly truth and love.

There are no sects in the Church of Christ. Christ is not divided, nor should the members of His body be torn asunder and separated. There is therefore no spirit of division and exclusiveness in the body of Christ. The arms do not fold themselves together in "close communion" and say to the eyes, We have no need of thee. "The eye cannot say to the hand, I have no need of thee: nor again the head to the feet, I have no need of you." (I Corinthians 12:21.) As the spirit of unity pervades the human body, uniting all the members by common interest, and making them mutually dependent on each other: so, according to the statement made by Paul, "God hath tempered the body (of Christ) together, that there should be no schism in the body, but that the members should have the same care one for another." (I Corinthians 12:25.)

THEOLOGICAL REACTION

The friends of reform have abundant cause for congratulation and increased effort in view of the cheering evidences of progress which multiply around them. One or two generations ago the open advocates of religious freedom were but a little band, feebly struggling against a combined and powerful opposition; now they "stand upon their feet, an exceeding great army." Indeed, I remember that within fifteen or

twenty years, many of us have spoken despondingly of the condition and tendencies of society; have mourned over the seemingly unequal conflict which a free and living faith was waging with a shackled and dogmatic conservatism, and were fain to consider ourselves and the religious body with which we stand connected as the chief repositories of those pure and free principles which are needed for the world's redemption. The result has shown that in this view we were mistaken. And we now joyfully recognize the fact that the denomination which commenced its being in the reformatory movements of the south and west at the beginning of the present century, is but one among the many fruits of a great work, which God by unseen agencies has been carrying forward in the heart of the world. A reaction has been going on against the rigid and formal theological systems of the past, and now the tongues and hearts of countless multitudes are demanding a freer and purer theology; are demanding a religion which shall vivify the affections, meet the demands of the intellect, and permit the good of all names and sects to mingle together in one pure communion; in one holy brotherhood. Christendom can no longer be content with a religion of form and creed and dogmatic statements. It is gradually abandoning these, and returning to a larger liberty; to the simplicity, the comprehensive charity, which characterized the faith of the primitive ages.

SHEEP FODDER

Is the flock of the Lord a herd of swine, to be fed on theological "mast?" to be always cracking a hard nut for a dry kernel?

Is it a drove of asses, to be satisfied with a browse of thistles? Or is it a flock of "sheep," needing "to lie down in green pastures," and to be led "beside the still waters?"

When will the admirers of knotty doctrines, and the lovers of the dry, sharp, prickly points of controversy, learn the nature of the "sheep?" From the pulpit flow how many sermons; from the religious press how many essays and articles, all nuts and thistles! Meanwhile the "sheep" stand unfed, an hungered, and piteously crying Baa!

XXIV

CHRISTIAN CONCILIATION

THE history of the apostolic church shows in a beautiful light the peace-seeking and conciliatory spirit of the early Christians. They had elements of discord among them; but they possessed such a self-renouncing, loving spirit, that the incipient discord was made to increase their fraternal harmony.

The sixth chapter of the Acts gives an account of the first outbreak of unpleasant feeling in the church: "There arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration."

A word of explanation is required at this point. The Jews in Palestine, and in the regions to the east, spoke a common dialect which went by the name of Hebrew. The Jews of the Western Dispersion spoke the Greek language, and had become tinctured with the philosophy and the spirit of the Greeks. They were the "Grecians" in passage cited above. They were not loved over well by the stricter "Hebrews" of Palestine. Accordingly when the disciples of the Lord were united in the new church at Jerusalem; some of them being of the Eastern Dispersion, and some of the Western; the elements of the old "Hebrew" and "Grecian" strifes and suspicions were found among them, all ready to find the first occasion to break forth and disturb the harmony of those new made brethren in Christ. The occasion soon came, and "there arose a murmuring of the Grecians against the Hebrews."

But the wisdom of Christian love not only healed the breach, but increased the brotherly kindness of the church beyond what it was at first. They used the wisdom of conciliation. The Twelve called the multitude of the disciples together, and bade them look out among themselves seven men of good report, whom they might appoint over the "daily ministration." The counsel of the apostles "pleased the whole multitude. And they chose Stephen, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas." The history does not tell us in express terms whether these men were "Hebrews" or "Grecians." But their names give us the information. All of these are Greek names, and the inference is fair that they were all appointed from the faction that did the "murmuring."

A compromise between two parties connected in business relations would naturally have been made by selecting three from each side, and letting the sixth select the seventh. But the spirit of Christ moved these "Hebrew" disciples to elect the whole number from the side of the murmurers, and so to give "the daily ministration" entirely into the hands of those who thought that "their widows were neglected."

Of course the murmuring ceased at once. And as a natural result "the word of God increased, and the number of the disciples multiplied in Jerusalem greatly." Blessed wisdom of Christian conciliation!

Another instance occurs later. Certain "men of Cyprus" went to Antioch and preached the Lord Jesus to the Gentiles. Great numbers of these believed and turned to the Lord. It was an unheard of thing that any one should be admitted to the fellowship of the church without having first submitted to the law of Moses and having been circumcised. Naturally enough

when the church at Jerusalem heard that these Gentiles had been taken into the Antioch church the congregation was startled. But the wisdom of love did not forsake them. They did not send the fiery "Apostle of the Circumcision" down to Antioch to overwhelm those "men of Cyprus." But they did send Barnabas, that warm-hearted exhorter, who was himself of the country of Cyprus, and who because of his nativity could more easily gain the confidence of the Antioch preachers. So Barnabas came to Antioch, and when he had seen the grace of the Lord, he "was glad, and exhorted them all that, with purpose of heart, they would cleave unto the Lord," and "much people was added unto the Lord."

Blessed wisdom of Christian conciliation! How different the result in these cases had a selfish, suspicious, unconciliatory course been pursued! All the elements of schism were ready in either case. But the forbearance of Christian love forestalled the schism, and made those very schismatic elements conspire to strengthen the bonds of Christian love, and advance the work of the Lord.

Blessed the wisdom of Christian Conciliation!

There is another sort of conciliation which Thomas Hood describes in the following verse:

"One morning in my usual rambles,
Passing along Whitechapel's ancient shambles,
Where meat was hung in many a joint and quarter,
I had to halt awhile like other folks,
To let a killing butcher coax
A score of lambs and fatted sheep to slaughter.
A sturdy man he looked to fell an ox,
Bull-fronted, ruddy, with a formal streak
Of well-greased hair down either cheek,
As if he dee-dash-deed some other flocks
Beside those wooly-headed stubborn blocks
That stood before him in vexatious huddle;—

Poor little lambs, with bleating wethers grouped,
While now and then a thirsty creature stooped,
And meekly snuffed, but did not taste the puddle.

Fierce barked the dog, and many a blow was dealt,
That loin and chump, and scrag, and saddle felt;
Yet still that fatal step, they all declined it,
And shunned the tainted door as if they smelt
Onions, mint sauce, and lemon juice behind it!

At last there came a pause of brutal force:
The cur was silent, for his jaws were full
Of tangled locks of tarry wool;
The man had whooped and hollowed till dead hoarse;
The time was ripe for mild expostulation,
And thus it stammered from a stander-by;
'Zounds! my good fellow, it makes me, why,
Really, my dear fellow, do just try *Conciliation!*'
Stringing his nerves like flint,
The sturdy butcher seized upon the hint,—
At least he seized upon the foremost wether,—
And hugged, and lugged, and tugged him neck and crop,
Just *nolens volens* through the open shop:
If tails came off, he didn't care a feather;
Then walking to the door and smiling grim,
He rubbed his forehead and his sleeve together;
And said, 'There! I've CONCILIATED him!'"

FOX'S BOOK OF MARTYRS

The publication recently of a commendatory notice of Fox's Book of Martyrs induces me to offer a few remarks upon the character of the work, and upon the tendency of such writings.

I read the Book of Martyrs when I was a child and I well remember the feeling of hatred and the strong prejudice with which its partisan statements filled me against the Roman Catholics. It caused me to imbibe the erroneous notion that a Roman Catholic could not by any possibility be a Christian, and it excited in me feelings that I could wish had remained dormant; at least until the period of maturing reason and judgment.

Among other injurious impressions that I received in childhood were those that I gained from reading a his-

tory of the battles of the American Revolution. It gave me the most unkindly feelings against the British. I read with the strongest indignation the record of the injuries which the English soldiery inflicted upon our countrymen; and when, in the change of events, success attended the arms of our warriors, I was filled with ecstacies of barbarous delight. In imagination I saw and gloated over the flowing blood and mangled bodies of the enemy. I learned to hate the name of Englishman.

When I read those books I failed, just as many now fail, to distinguish the actors in those horrible tragedies, surrounded as they were by the unfavorable influences of former and darker ages, from those of like name at this day. Englishmen now are not man-eaters and savages, nor do they entertain any general feeling of hatred against America, which can justify the continuance of those ugly prejudices of the past in the minds of any of our citizens. In all that adorns civilization and Christianity, England is second only to the United States. We should carefully distinguish the Englishmen of this day from the English soldiery of the Revolution.

In like manner justice demands that we distinguish between the Catholics of this day, and the Catholics of less favored ages. True, Catholics in former times burned and destroyed heretics; but did not some of the Protestant leaders approve and commit the same injustice? But this was caused by the spirit of the age in which they lived, you will say. So be it, then: but why not as readily admit that the Romanists of those darker ages also felt the influence of the spirit of their time? Rome caught the spirit of persecution from Paganism, as the leaders of the Protestant Reforma-

tion caught it from Rome. Let the bygones be bygones. Both parties since then have mended their manners somewhat; though how soon some of them both would return to their intolerance, if a favorable opportunity offered, I do not assume to say.

But the matter of immediate import is that I express my conviction that the Book of Martyrs is a bad book to put into the hands of young persons. When they have arrived at the maturity of their judgment and experience; when they know how to make allowance for partisan zeal; when they can understand the influences of the age in which certain men have lived; when they can distinguish between men of this age and men of like name in ages past, it will be time enough for them to read the Book of Martyrs. Even then it will be well for them to consider that the time spent in the perusal of its pages could be spent to better advantage in the study of some of the useful moral and scientific works, which the press of our day is constantly turning out.

OPPOSITION TO ROMANISM

One hears a great deal said nowadays, 1851, concerning the insidious plottings of the Papacy, and the unscriptural and absurd character of its religious system. The masses of our countrymen are being taught to believe that the Roman Catholic faith is a system of religion, which possesses scarcely one redeeming trait; a wicked imposture; a church composed mainly of ignorant, dissolute, irreligious persons, whose priesthood is a gang of unmitigated scoundrels, who teach what they know to be false, and who are clutching at wealth and power, and who are actuated wholly by selfish aims. Such appears to be the popular estimate

of "Popery" and its adherents, as held among our Protestant communities.

Upon what grounds this estimate is based needs hardly be told. The mass of Protestants are about as ignorant of the character and belief of the Roman Catholic Church as its adherents are supposed to be ignorant of the Bible. Fox's Book of Martyrs and lectures and sermons against "Popery," of the character of the Rev. Doctor Murray's Address on the Decline of Popery, are some of the sources from which the public mind derives its impressions of the Romish church and its doctrines; sources which, if they present us some truth and argument, also pour forth distortions of the truth and floods of bitter invective. Dr. Murray says, and anti-papal partisans reecho the sentiment, that the "whole worship" of the Romish church is "a ludicrous pantomine;" that "of the true and only mediation of Jesus Christ, the millions of Popery know as little as Chinamen;" that no "intelligent mind can believe in the absurdities of Popery;" and that the Romish priests who come among us are "mass-mongers with long coats and no brains."

All these assertions are reasons doubtless with those who do not reason; and Protestant sects have multitudes of adherents who do not reason, as well as does the Catholic hierarchy; but how can any one be satisfied with such invectives and wholesale assertions, who reflects that the Roman Catholics outnumber the entire body of Protestants by many millions; that among its lay members are men of science, and knowledge and virtue; that among its ministers this sect has enrolled many men of large minds, of warm hearts, and of saintly virtue? Among her laity in past ages there were not a few who were ornaments of literature and

humanity. Devotees of science and art, painters and poets, saints and sages, have given their adhesion to the church of Rome. How shall we account for these facts, if the doctrine of Rome is to be set down as a farrago of absurdities, and its worship a meaningless farce?

But it may be said, even though in former times men of intelligence and virtue were numbered among the membership, and even among the priests of the Papacy, that now light is so abounding that it is impossible for there to be many, if any, "good men and true" among the Romish priesthood, because of the corruptions and absurdities of the doctrine and practice that Rome now holds. This may be true, or it may not. Some facts could, I imagine, be adduced in support of a contrary opinion. A correspondent of the *Christian Advocate and Journal,* who wrote from Paris five years ago, makes the statement that:

> "The influence of various causes has elevated the moral and intellectual character of the clergy of the Catholic Church. Few Protestants can become acquainted with her more estimable members, and not have the conviction forced upon them that, with all her faults, she is yet training some sincere Christians who, in the way of their fathers, will yet reach the better land. Whether she is to be gradually supplanted by the disciples of the Reformation, or whether she is to be regenerated and purified, and again to produce men worthy to tread in the footsteps of Pascal and Fenelon, is yet to be developed in the dealings of a mysterious providence."

The great body of Protestants seem to be of the opinion that the Roman system of religion is utterly unreasonable and absurd, and that it stands no chance of reception except with the weak and ignorant: a most unfounded notion surely. A writer in a recent number of the *Westminister Review,* whom none can suspect of Popish predilections, remarks:

"Few even of educated Englishmen have any suspicion of the depth and solidity of the Catholic dogma; its wide and various adaptation to wants ineffaceable from the human heart; its wonderful fusion of the supernatural into the natural life; its vast resources for a powerful hold upon the conscience. We doubt whether any single Reformed church can present a theory of religion comparable with it in comprehensiveness, in logical coherence, in the well guarded disposition of its parts. Into this interior view, however, the popular polemics neither give nor have the slightest insight: and hence it is a common error to underrate the natural power of the Romish scheme, and to mistake the quarter in which it is most likely to be felt."

The only opposition to Catholicism that is likely to be productive of any good is the opposition of principle: not that of prejudice. The Catholic must be approached as a man and a brother; not assailed as a universal enemy. We must recognize capabilities of moral and Christian excellence in our Romish brethren, if we would do them good. We Protestants must abandon the warfare of ugly epithets and bitter prejudices, with which our assaults on Romanism are too often made. We must pray for the Catholic; must be a brother to him; must allure him to the truth by the meek and truthful spirit of Christ. Thus only can we be effectual promoters of the reformation of the church of Rome.

XXV

A SUNSHINE COMMITTEE

DISCOURAGING facts do occur, and they generally get all the weight and publicity that they ought to have. But the universe is not an indigo bag; and for the sake of those among us who have "the blues" over the prospects of the Gospel in general, or of our own Connection in particular, it were well if we had A Sunshine Committee to collect and focalize the bright rays, especially those beaming in or near our own field of labor, so that our hearts might get frequent glimpses of that "rainbow" which surrounds the eternal throne.

A Congenial Sunshine Committee might find a ray of brightness in almost every place of our work. The very places where "denominational discouragement" has moaned her saddest plaint might furnish facts to bid us hope in God. But there are good men who are so color blind that they see only *leaden* hues. Such are not well qualified for membership in the Sunshine Committee. Our Committee must be able to see something cheery; even where the cause has "lost its visibility." That phrase to some Christians signifies total loss and discouragement. Still, however, the kingdom of heaven "is like leaven;" and whenever bread loaves are made anew sundry cakes of leaven must "lose their visibility." Our Lord Himself lost His earthly visibility as the necessary prelude to His increasing power. So too our Lord's first visible church, that blessed Pente-

costal church, soon lost its visibility: for the Scripture says, "There was a great persecution against the church; and they were all scattered abroad, except the apostles." To some faint hearts this disappearing of the church must have seemed the very downfall of the cause of Christ. But ask the baker whether the leaven is lost when it becomes invisible in the receptive meal! When the church of Pentecost "lost its visibility," it entered upon the career of its world-wide influence. Evidently then our Sunshine Committee should be constituted of such Christians as do not lay too much stress on "the things which are seen." Let them be men who can see Christ's cause advancing, even while denominations grow discouraged; men who can discern the coming victory of the Lord, even in places where His cause seems to have "no visible means of support."

Our Sunshine Committee must minister especially in the spirit of "the Comforter." The Committee may be a large one, in fact, the larger the better! Being the Committee for the promotion of comfort and hope in God and brotherly love, it should be the prominent committee in all our denominational gatherings. Let it be a Standing Committee, on duty perpetually, and reporting matter of comfort through our denominational papers at least fifty times a year. The editor of the paper will be the chairman *ex officio,* of the Committee. And at the approaching Quadrennial Convention (Stanfordville), let us have a general assembling of the Sunshine Committee; companies from the East and the West, from the North and the South, a great Committee of the Whole; full orbed in gladness, and radiant with rays from our Lord in light!

Here we would mention a few sunny facts. Your present reporter recently visited a city where there was once a church of the Christian Connection. That church lost its visibility years and years ago; yet here and there in that city may be found one who loves to remember the days of the ministry of Clough and Kinkade and Walter and Barr. Your reporter called on one of the aforetime members of that church, but who is now worshiping with the Methodists. We talked together of the former years. He made affectionate reference to the "lamented Barr," and closed the interview by giving his unsolicited check for one hundred dollars in aid of the Christian Biblical Institute. A few minutes later, in the bank where the check was cashed, the president of the bank asked some questions concerning our school. He too was a member of that church, now extinct, but for some years has been a worshiper with a Congregational church, and with a Presbyterian church when at his country home. Among other questions he asked how the finances of the school came out for the year just closed. Your reporter did not have the requisite information, but later obtained it from the treasurer, and wrote the amount to the inquiring brother. By return mail he sent his check for the deficit, $361.20, to the treasurer.

Such facts help us to see that Christian influence is not lost, even where the expected results fail to appear. Let servants of Christ be of good courage. Continue to look unto Jesus. Plan for His cause. Work as unto Him. In due time your doing will appear linked on to Christ's everlasting success. Your mortal eye may not see it, but it shall be seen. When men have quite forgotten, then God remembers. Illustration of this truth may be found in the history of our Biblical School.

Forty-seven years ago our well known Elder Simon Clough had proposed a theological school, to assist in preparing men called to the Christian ministry. His clear intellect saw that the location should be "on the Hudson." After years of pleading, Clough died without sight of his desire. But men of the second generation saw the providential opportunity which at last gave us our Biblical School, with its home by "the Hudson." To some of us there was a touching significance in the coming of Elder Clough's library to its home with our school.

After Clough's day our Connection had several years of depression and gloom. Then the mantle of prophecy concerning our Biblical School was found upon Oliver Barr. Our entire Connection felt his cheering influence. From Illinois, fitly from Aurora, he beamed upon us through Ohio and New York into New England; a man sunny by nature, believing in the light, and diffusing the sunshine of God. He poured his zealous soul into the special work of founding the Christian Biblical School. He believed that the work was worthy, and that it must succeed. In the *Christian Palladium* for February 5, 1853, he published these noble words:

"Persons sometimes ask me if I think it is their duty to contribute to the endowment fund of a Biblical School. I wonder at the question, and ask in turn, Is it not your privilege and your pleasure? * * * The church is making this demand, imperatively, for a pious, faithful, and intelligent ministry. She will have no other, because she says that no other can meet her wants. If the cause of God, the interests of the church, and the wants of humanity demand such a ministry, will not those who are interested in the cause be willing to contribute to this fund; to furnish the means to meet this want? Will they not rejoice in the opportunity? Oh! friends, the Lord loves a *cheerful* giver. * * * David made his offering, immense as it was, 'because,' he says, 'I have set my affection to the house of my God.' Lovers of crushed humanity, and of the noble

cause of Christ, get your offerings, your noble, your willing offerings ready, that your joys may abound."

Appealing thus to the noblest motives of his hearers, Elder Barr effectually appealed to the noblest men among us. He made them see as he saw, and feel as he felt: for he came to them with sunshine and comfort. Let the clear minded and warm hearted Elder John Ross tell us how he was moved by Elder Barr's appeals at a quarterly meeting of ministers and brethren at Union Mills, N. Y., in January, 1843. Elder Ross says:

"The coming of Elder Barr to this meeting was as the coming of Titus anciently to the saints in Macedonia. It was comforting and cheering. He came 'in the fulness of the blessing of the Gospel of Christ.' * * * It is a rare occurrence that our churches are favored with the labors of an evangelist so gifted and so rich in experience. * * * It is hardly customary to put a way-worn veteran soldier, with his silver locks, on fatigue. Where the service is volunteered, and the exigency demands the sacrifice, love may permit it. Such we deem the present mission of our brother. He goes to the churches as the messenger of our universal brotherhood, chosen by our central organ, to be our standard bearer in this godlike enterprise. * * * It is befitting that the work of this agency (for the Christian Biblical School), should be confided to one who has 'known service.' Such only can appreciate the contemplated want. No other class of men can engage in this enterprise so properly and efficiently as our present ministry, especially the aged pioneers in the cause of Christian liberty. Much as they have done, suffered, and sacrificed for the cause; their work would seem incomplete, their footprints not sufficiently prominent, were they to leave their field of labor without some provision for their spiritual offspring. In what other human being have the aged ministers so much interest as in the young Timothys and Elishas on whom their mantles are soon to fall? * * * True Christian ardor deems nothing completed, while anything practicable remains to be done. It is on this principle that the present enterprise has been suggested, and the agent, (Oliver Barr), been sent into the field. * * * If his life should be spared to accomplish his mission and lay this subject before the churches, his death will doubtless be more peaceful for the effort. And if he fully succeeds, I tremble while writing the 'if,' in raising the necessary funds for the endowment of a good Biblical School for young men designing to enter the ministry, it may be completed as the

crowning act of a useful life. But he must succeed. * * * *Our ministry alone can raise* the $30,000. It would be only $30 apiece for one thousand ministers. * * * I have not the least doubt but were the ministers once assembled in the presence of each other and the agent, and the subject laid before them as he is wont to do it, the sum would be raised in a single hour. * * * The school should be sanctified by such a gift from the ministry. The moral influence should be felt onward and forever."

Will the Christian Biblical School succeed? This very question, in these very words, Elder Barr publicly proposed that he might publicly answer, twenty-one years ago. His answer was: "Yes, it will succeed; it will be consummated. * * * All we want is united and concentrated action." The question and the answer may be found in the *Christian Palladium* for May 7, 1853. Elder Barr wrote the article just before his starting forth into New England to move the churches to that "united and concentrated action."

What next? Do the young men who are coming to us as students to the Christian Biblical Institute know? The sixth day of May, 1853, while the above quoted hopeful words were passing through the printing press, Elder Barr was already on his way to his New England mission for the Biblical School. Two hours ride by railroad from New York City had brought him into Connecticut. Then in a moment his work on earth was ended. That appalling disaster at the Norwalk bridge! Yes, it is true, as Brother Hoag suggests, that Oliver Barr lost his life for the Biblical School and its students. And the School itself, as an undertaking, "lost its visibility" for almost fifteen years.

As I look up from my writing table, and in the mellowing sunlight see the fair form of the Christian Biblical Institute brightening to its near completion,

what thoughts of unexpected providences arise! Seemingly lost, there in Connecticut; then in Connecticut unexpectedly found! From what long extinguished Christian church came this benefactor? Let curiosity curb herself; enough for us that *he* sees the Guiding Hand in all the unexpected way. And if, October 7th, finds us in life, and at the dedication of our Biblical Institute, let us thankfully say, "This is the Lord's doing." And may the Lord's surprises continue to us-ward, until the school grows strong and makes many glad! In due time, from some source, it may be from some church of long lost visibility, will come a large heart to endow for our school, perhaps, an Oliver Barr Professorship of Preaching.

Preaching comes first; then, after the preaching which calls the sheep, we need the shepherding which tends the flock. The Lord multiply preachers rightly dividing His word, and pastors efficient in His work. Behold yon venerable pastor! His toilsome youth planted the fruitful church, to which he yet continues ministering in the Gospel after more than half a century. Localized, but not limited, his pastoral career will teach us that glare is not glory, and that a close keeping at home in the care and cure of souls, yields breadths of wisdom and influence at last. Did we once hear that God gave that pastor's home an only son; and that the glad father early dedicated his son to the Gospel ministry? and that God took him? And then did the bereaved father in his heart adopt as his dear sons all our "young Timothys," thenceforward, with soul and voice and purse and pen pleading for this Biblical School? Loving disciple of the loving Lord, fitly named John! O New York Eastern Christian Conference: who could deny you the right of initia-

tive in moving our fifteen hundred Christian ministers to contributions or collections of twenty dollars each; for endowing in our school a John Ross Professorship of Pastoral Work?

With what fulness of glad expectation Oliver Barr entered New England—on his way to Heaven! What congenial hearts would he have found all along his intended journey to Portsmouth; minds already appreciative and helpful hands ready! Open our "beneficiary" records, O Sunshine Committee, and note how from Portsmouth to Providence, Christian widows have sent, have repeatedly sent, self-moved benefactions to our students and school. And this reporter could tell of New England maidens and young men transforming their social mirth into help for our school. And what of those confidential letters promising bequests to our school from the granite hills and from the ocean shore? And what of those kindly worded wishes of brethren whom God's favoring providence has made stewards of His bounty? The apostolic word to the Philippians seems applicable: "Ye were also careful, but ye lacked opportunity." If conferential red tape unties too slowly, let *pink ribbon* unbind the sunshine. Certainly by "united and concentrated action," our seven New England States (did not Brothers Blackmar and Goff, in a Christian way, annex Canada?); those seven States, what say you, brethren, to endowing a New England Professorship of Bible Doctrine?

The term "Bible Doctrine," while fitly designating the reverence of our New England brethren for the teaching of Holy Scripture, would link the East with the West in the recollections of our older brethren. Let Lyndon be linked with Cane Ridge. The spirit is the same, West is East enlarged. Dear Herald of Gospel

Liberty, first American religious newspaper and pleader for the union of all Christians, forget not then, in thy larger western home, the cradle of thy New England beginnings. If ever the voice of division be heard among us, then speak thou the mediatorial word; and call us all to that simple Christian faith, and that unnarrowed Christian love, which in 1801 made our western beginnings at Cane Ridge so heavenly.

Writing of that great awakening in Kentucky, and especially of that wonderful camp-meeting at Cane Ridge, a beloved son of peace, our late Elder Levi Purviance, says,

> "On that memorable occasion the thousands of Israel, from all the religious orders of the land; Presbyterians, Methodists, Baptists, etc., etc.; were there as one mighty spiritual host. * * * They preached and prayed and praised together. They mutually labored together for the salvation of sinners. Their objects and aims were the same. There was no schism. Together, in sweetest, holiest, symbolic communion, they sat down at the one table of the one Lord, and together commemorated His sufferings and death, affording to a gazing and admiring world a monumental exhibition of an answer to the memorable prayer of the incarnate Jesus to His and their heavenly Father for the union of His people. Such were the glories of the times that many good people thought assuredly the millenium had begun to dawn upon the world."

Oh, glorious times, come again! Again may Presbyterians, Methodists, Baptists, etc., etc., be "one mighty spiritual host" in union forever. Let the love of Christ constrain us. Let memories of Cane Ridge help us. Ye Cumberlands, we fraternally greet you in the Lord. And ye five hundred Christian churches in Kentucky, to us also Christ and Christian and Cane Ridge are precious. In Israel, according to the flesh, the tribe of Manasseh was divided into two sections by the waters of the Jordan; but Christians should not be sundered from Christians. Lord, send Thy healing

Pentecost once more! Gladly would the Christian Biblical Institute welcome from the West a Cane Ridge Professor of Pentecostal Histories.

But even this could not make our school complete. We need New England, and we need the West; but without the South we cannot win America for Christ. Make America Christian, and Christ gains the world. Therefore, our hearts with yours and our hands with yours, O Christian people of the South!

We hear it said that German "infidels" and Irish "Catholics" are the peril of America. Whether this be so or not, one thing is certain, that if we native born and common-schooled Americans do not put God's righteousness into our business and our politics and our social life, our country must go to ruin. And if American Christians show themselves selfish and sectarian, we know well what must come. A putrid church breeds infidels. But let the Christians of America be in unison with each other, and zealous to follow the Divine Master in doing good; then even our German sceptics will warm towards the name of Jesus.

As to our "Catholic" fellow citizens, they brought with them to this country the religion in which they were born. Many of them are real Christians, and many are bigoted papists. But they are here among us; brought hither we trust by a Providence which intends their good, and ours also. Let us show those "Catholics" a "more excellent way." Our union in Christ might win them back to the simple Gospel which the venerable Roman Church loved before its leaders lapsed into papistry and Jesuitism.

And yet the presence of these millions, alien in race and hostile in religion, may well give us anxiety concerning the future of our country: anxiety, but not de-

spair. For here are the counterbalancing millions of our great South; a vast population, American born, and neither "Catholic" nor "infidel." To the eye of the mere politician the prospect may be unpromising; but Christians can look with hope, for surely a hearty co-operation of the intelligent Christian people of the North with those of the South is to be expected. In Christ we are one; and if they weaken, we must shrivel too. A cordial working union of the Christian people of the South and North would certainly bring prosperity to the South; purification to our national politics, and supremacy to the Gospel of Christ. O Christian brethren of the South for the sake of Christ and our country and the world, let us forget the things which are behind, and give each other the brotherly, helping hand!

Looking now to the immediate possibilities of the situation, we see that the reconciling movement could begin along the border line. The Christian people of Virginia, Kentucky, Missouri, and the southern parts of Illinois, Indiana, and Ohio, evidently hold the mediatorial position. From them the impulse to unity would speedily be communicated to multitudes of Christians in all parts of our country. Considering the widely extended and increasing yearning for Christian Union, now seen and felt in our country, it would not seem unreasonable to expect that if a thousand churches in Kentucky and Ohio would heartily unite for this work of reconciliation, the majority of intelligent Christians throughout the country would welcome the work, and help it forward. The United States census for 1870 reports five hundred Christian churches in Kentucky and seven hundred in Ohio, besides two thousand in other parts of the country, mostly in the "bor-

der" states. In the same region we find our Christian Union brethren, represented by the *Christian Witness.* And in Virginia and North Carolina are our aforetime associates, dear brethren still, the Christian churches represented by Brother Wellons' *Christian Sun.* Centering near the mediatorial position before mentioned, there must be as many as four thousand churches, whose avowed aim and simple Christian profession should make it peculiarly easy for them to undertake the mediatorial work. Making large allowance for the dust and chaff, surely two thousand of those churches must be good wheat, ready for the Master's use. And if so many as two thousand churches, centrally located in our country, would now heartily devote themselves to the mediatorial work, twenty thousand other American churches of Christ would be in sympathy and co-operation with them, before the passing away of the present generation! The heart beats fast and high as the great opportunity opens to our view. Heaven: send Kentucky and Ohio another Cane Ridge Pentecost! And newly consecrate all the Christian and Christian Union churches to their proper work of preaching only Christ, and pleading for the union of all His people.

Let us think of it once more. If Christ wins America, He gains the world. He wins America, if the body of His people North and South unite together in Christian love and work. The multitude of American Christians will thus unite, if an adequate beginning can be made along the "border" line, especially at the center. And, along that border, and at the center, seemingly to us like a foresight of God, we find the thousands of those American churches which have long pleaded especially for the simplicity of the ancient

Gospel, and for the union of all Christians. Lord, what wilt thou have us to do? "Father, glorify thy name."

Rejoicing to see all sects and parties disappear before the majestic unity of the church of Jesus Christ; rejoicing to see in the not distant future, the blending of our own Sunshine Committee with the halo of Christ's world-wide crown; and this a little farther on, blending with that rainbow which encircles the throne of the universe and beautifies eternity; we thank God for the sight, and as a step towards the attainment, we would affectionately invite the Christian people of the South to send to the Christian Biblical Institute a Christian-Union Professor of Sacred Tongues.

XXVI

THE PREACHING OF WOMEN

FROM some articles that have appeared recently in the denominational paper it would seem that some of our watchmen do not see eye to eye in the matter of "Women's Preaching." I take this occasion, not so much to discuss the general subject, as to offer some suggestions concerning the particular testimony; the supposed prohibition of St. Paul.

That women had the gift of prophecy under the Old Covenant we all know. In the Hebrew age that gift was bestowed upon few souls. Oftentimes in a whole generation there would be but one man of the Spirit. Yet even then inspired souls desired and expected a day in which the prophetic gift, the inspiring Spirit, would be bestowed upon all the servants of Jehovah. We remember the exclamation of Moses, recorded in Numbers 11:29,

> "Would that all the Lord's people were prophets, and that the Lord would put his spirit upon them!"

Also we have the testimony of God by the mouth of the prophet Joel, 2:19,

> "It shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, * * * also upon the servants and the handmaids in those days will I pour out my spirit."

Those words of Joel were quoted by the apostle Peter on the Day of Pentecost, and declared to refer to these days of the Messiah; to this age of the Holy Spir-

it in which we are now living. Peter himself did not even then fully realize that if God were to pour out His Spirit upon "all flesh," the Gentiles as well as the Jews would receive the precious gift of the indwelling, and the inspiration of God. And probably no Jew at that moment supposed that women would be made the equals of men in respect to the gifts of the Holy Spirit. For the Jews shared the common feelings and prejudices of Asiatic society, though in somewhat less degree, and regarded women as so far inferior to man that, as they permitted Gentiles to go only into the outer court of their temple, and separated this court from the court of the men by a stone wall, breast high, so they allowed the Jewish women to come no nearer the sacred veil than the "Court of the Women," which also was separated by a partition from that sacred place into which every Jewish man, if he were ceremonially clean, might freely advance. This Asiatic and heathenish notion of woman's spiritual inferiority to man had so far possessed the minds of the peculiar people of Jehovah, that their great Rabbins had taught (See citations in Lightfoot and Wetstein), that the words of the Law should be burned rather than imparted to a woman. To talk with a woman in public, even though she were his own sister, or daughter, or wife, was accounted unbecoming in a student of the sacred wisdom. Even the disciples of Jesus, when they found Jesus discoursing of divine things to the woman at the well in Samaria, "marvelled that he talked with a woman." (John 4: 27.) Our translators mar the sense of this passage by using the definite article, which is lacking in the Greek text, and so making it read "the woman," as if they objected to His speech with this woman. But they

were surprised that He talked in public with any woman.

Against this heathenish notion of the spiritual inferiority of woman, the Spirit of God rises in full protest. Any one of us now can see this clearly. But St. Paul emphasized the Spirit of Christ in relation to this question. It was his peculiar honor to publish among the nations that great doctrine of the spiritual equality of all believing souls before God and their unrestricted access to His presence. In Christ, so Paul declares, all believers are made nigh to God: all are receivers of His Spirit. Christ "hath broken down the middle wall of partition," and now there is "neither Jew nor Greek; there is neither bond nor free; there is neither *male nor female;* for ye are all one in Christ Jesus." To be in Christ is to have His Spirit; to be inspired by the spirit of His Father. And thus in Christ, when in the day of His fulness of heavenly power the Spirit of God began to be poured out upon "all flesh," not the "sons" only, but the "daughters" also began to "prophesy."

It is to St. Paul, more than to any other man, that we in this land owe our ability to recognize the equality of all Christians.

Paul trained that first church that was founded upon Christ in all His fulness for all souls. Paul first made Jews and Gentiles one in the Church of Christ; and he it was who recognized woman's full access to the Divine Redeemer, and so drew about himself and into the fellowship of the Gospel work a large number of devout women, who became his helpers in the Lord. For proof of this, see that list of salutations at the close of the Epistle to the Romans:

"Greet Mary, who bestowed much labor on us." "Salute Tryphena and Tryphosa, who *labor in the Lord.*" "Salute the beloved Persis, which *labored much in the Lord.*"

This list of salutations begins with a commendation of Sister Phebe, a *deaconess* of the church at Cenchrea. Our English version styles her "servant," but the word in the Greek text is the same that is elsewhere translated "deacon." Paul everywhere appears to have been especially efficient in calling forth to the service of the church the spiritually gifted women who believed in Christ. Such he seemed to think worthy of special mention, even where the mention is altogether incidental. We observe this in that record of the missionary journeying, when we are told that the evangelist Philip "had four daughters, virgins, *which did prophesy.*" (Acts 21 : 9.)

I do not find in St. Paul any narrow Rabbinical prejudice against women. Rather I find a large-hearted recognition of the Spirit of Christ as the one glorious distinction of all Christians; a distinction which levels to unimportance all earthly and worldly differences. How can any one think that the large-hearted Paul would forbid woman, because she is a *woman,* to receive the inspiration of Christ, or hinder her from any service for which that inspiration prepares her.

Nay, rather let Paul's noble spirit be heard as saying to us what he wrote to a fellow laborer at Philippi:

"I entreat thee, help those women which labored with me in the Gospel." (Philippians 4 : 3.)

And yet we frankly own that there are two passages in the writings of Paul, which to many have seemed inconsistent with the general conclusion as above drawn. These occur in the first letter to Timothy and

the first to the Corinthians. We will examine these passages and endeavor to see what they prove.

To Timothy, who then had the care and oversight of the church at Ephesus, Paul wrote thus:

"Let the woman learn in silence with all subjection; but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (Ep. I, ch. 2:12.)

I will not pause here to show how a prohibition to "teach," or to ask questions publicly in the church, may be reconciled with permission to "prophesy." Nor will I here open the question, whether, even in our day, women may in general serve the church more effectively as "prophets" than as "teachers." Passing all considerations of this kind, I wish here to bring into prominence three facts:

1. That Paul was the apostle who was specially "separated" and "called" to preach Christ among "the heathen."

2. That Paul's doctrine of liberty was held in such complete subserviancy to charity, that he would never, either in his own case or in others, permit any act to be done, however lawful in itself, which might place a stumbling-block before a weak brother, or produce an impression unfavorable to the Gospel among believers.

3. That among the heathen, especially in the cities of Ephesus and Corinth, to whose churches the above cited passages were addressed, there then prevailed, as in Mohammedan countries now, certain inveterate prejudices, according to which it was accounted shameful for a woman to appear unveiled even in a temple, and infamous for her to participate in the discussions and instruction of a public assembly. At Ephesus or Corinth it would have been as prejudicial to the fair fame of a Christian matron to teach, or to ask ques-

tions in a public assembly, as it would be shocking and scandalous among us for women to come to the communion table in the scanty costume of a ballet dancer. It was clearly a dictate of Christian prudence among those newly planted churches of the Gentiles that women should forego their rightful liberty, or their spiritual right; call it what you please; their right to pray or prophesy before men, with uncovered head; and to be teachers and questioners in a public assembly.

And now let us examine in its whole connection that strongly prohibitive passage in Corinthians:

> "Let your women keep silence in the churches: for it is not permitted unto them to speak; but to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." (I Cor. 14:34, 35.)

Even if we were to assume that this passage in its punctuation, and in its readings, is given exactly as St. Paul wrote it, I would still hesitate to accept it as a positive prohibition addressed to womankind in all lands and ages. Observe the expression closely, "Let your women." To understand connected passages rightly, we must read them in the light of their context. And in all epistolary and special communications to individual persons and communities, the circumstances of the case in hand constitute practically a portion of the context. The question then arises here, was there anything in the state of Corinth, as at Ephesus, which would render it necessary for the apostle to advise the church, "Let your women keep silence in the churches: for it is a shame for women to speak in the church?"

Students of Grecian History know that Corinth was not so famous for her unbounded wealth and the beauty of her architecture, as she was infamous for the licen-

tiousness of her citizens. They crowned their citadel with a temple to Venus, and their worship and their society were dominated by the grossest lewdness. To this day our Greek lexicons have preserved an ancient verb, *korinthiazesthia,* the literal meaning of which is to play-the-Corinthian; i. e., to practice whoredom. A word of similar origin was *korinthiastes,* a Corinthiast; a whoremonger. And the term, *Korinthia kore,* a Corinthian girl, had the vilest possible significance. Among the cities of the world Corinth and Sodom have had pre-eminence in giving to language its most infamous terms. In the days of Paul Corinth was full of "Corinthians" and "Sodomites."

The occasion which called forth the First Epistle of Paul to the Corinthians shows at once the evil character of the city, and the easily besetting sin of the Corinthian converts. Thus he writes to the church,

> "It is commonly reported that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he who hath done this deed might be taken away from you." (I Corinthians 5:1, 2.)

And this same subject seems to have been the burden of a still earlier letter to the same people: for in verse 9 of this same chapter, he says that he had written them before "not to company with fornicators." By this he did not mean that they should keep no company "with the fornicators of this world;" for he goes right on to explain, "for then ye must needs go out of the world." Certainly they would have to have gone out of Corinth! "But now," so he continues,

> "I have written unto you not to keep company, if any man that is called a brother be a fornicator, * * * with such an one, no, not to eat." (Verse 11.)

He returns to the same subject in chapter 6:9,

"Be not deceived: neither fornicators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, * * * shall inherit the kingdom of God. And yet such were some of you."

Still returning to the theme, we find him saying again,

"Now the body is not for fornication, but for the Lord. * * * Flee fornication."

Still again he takes up the matter in the 10th chapter, for it is the weak point of the church as well as of the city,

"Neither let us commit fornication, as some of them," etc. (10:8.)

Later still, in his Second Epistle, after the Corinthian church had bowed to the admonition to expel the wicked person, he says he is fearful that when he comes to them he,

"shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness, which they have committed." (2 Cor. 12:21.)

It was to such a society in such a city; a city corrupt, profligate, sensual, full of shameless whoredoms and proverbial even among the heathen for its gross and abounding licentiousness; where every woman who lifted up her voice in a public assembly was accounted as being of course "a Corinthian damsel:" it was, I say to such a church, in such a city, that the apostle addressed these much abused words of his, "Let your women keep silence in the churches."

Which was it then, a legislative enactment of the Lord, enjoining woman in all ages, because of her being a woman, to be silent in the church of Christ: or was it rather a policy of prudence and love; a measure to forestall possible scandal that might arise to hinder

the work of the Lord in the minds of a grossly corrupt people, when Paul wrote to his converts at Ephesus and Corinth, "Let your women keep silence in the churches?"

"THOSE WOMEN"

"Those women!" Which women? Why, the helpers of the work of Christ. The choice ones of all the world. Meek and self-sacrificing; many of them unknown beyond the humble spheres which they adorn and bless; yet known, all of them, to Him who here prepares them to shine as jewels in the kingdom of His glory. Two companies of "those women" let us here briefly mention and consider.

I. Those women who "labored in the gospel" with Paul. They are referred to in the Epistle to the Philippians, 4 : 3. Not a few of Paul's helpers in the gospel were women. And this was not in a single church, but in many churches. Those women at Philippi, who were present at the river-side prayer-meeting, when, by the preaching of Paul the Lord opened the heart of Lydia of Thyatira. Then there are those women who are named in the last chapter of the Epistle to the Romans; that "Mary, who bestowed much labor" on the ministers of Christ; also, "Tryphena and Tryphosa who labor in the Lord;" and the "beloved Persis, which labored much in the Lord;" and "Phebe our sister, a servant of the church which is at Cenchrea." Our English styles her "servant," but Paul's Greek calls her *diakonon,* which is Deacon. Deacon Phebe! Well done, Paul! And well done, Deacon Phebe! for her zeal had led her to make a voyage of nearly a thousand miles from her home church at Cenchrea to get to Rome. Well might Paul commend her to the Roman church, and bid them

"receive her in the Lord, as becometh saints," and "assist her in whatsoever business she hath need of you," "for," so he says, "she hath been a helper of many, of myself also." We should not limit this commendation to the Phebe, who served the church of Cenchrea eighteen centuries ago; for in our own day there are faithful sisters whom we ought to "assist" in their care and labor for the church. I can present a modern instance. In the church at Blooming Grove, N. Y., which has been for several years under the pastoral care of the Rev. Warren Hathaway, there is a board of fourteen deacons, all elected, seven of them being from the men of the church and seven from the women. Among the latter there is one, Phebe by name. Much of the prosperity of that church is due to the zeal and personal efforts of the sisters.

II. Let us consider those women who became personal helpers of our Lord Jesus in the days of His personal ministry. With open heart they received His word, and with open purse they supported His missionary labors and His school of preachers. It must have required a large "beneficiary fund" to sustain that mission and that school! We might have thought that the means of support came from chance hospitalities in the several places visited; had not the sacred record told us how the means came, and who supplied them. Luke of Antioch, a fellow laborer of those women who labored in the gospel with Paul, gives us the information. In his Gospel, in the eighth chapter and first three verses, he tells us, that Jesus "went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God; and the twelve were with him, and certain women, Mary called Magdalene, and Joanna the wife of Chuza, Herod's stew-

ard, and Susanna, and many other women, who ministered unto Him of their substance." The Greek text of this passage from the best editions, Tischendorf and Tregelles, shows that they ministered unto "them," that is, to the disciples, as well as to Jesus. And it is worthy of note that the Greek verb here translated "ministered" is in the imperfect tense, to denote that the ministering was continued and habitual. They were ministering to Jesus and His disciples frequently and constantly. And when Jesus had completed the Galilean circuits of His ministry, and went to His closing work of testimony in the regions of Judea and Jerusalem, these good women were still accompanying and ministering. St. Matthew says that among those who stood looking upon our Lord, as He was dying on the cross, there were "many women which followed Jesus from Galilee, ministering unto him." And from the cross they followed His body to the tomb, where our admiring eyes behold them still "ministering," and we see them glorified now in the presence of their Redeemer, and made equal to the ministering spirits in heaven.

"What admirable women there are among the Christians!" So exclaimed a heathen, the famed rhetorician Libanius, thinking of the fidelity and devotion of Arathusa, the mother of St. Chrysostom. Heathenism had not produced such women; because heathenism did not have Christ. Christ makes the home heavenly; makes marriage sacramental; makes motherhood venerable; makes womanhood holy.

The first school of Christian ministers, the one of which Christ was the teacher and the apostles pupils, was sustained by the contributions of "those women." What wonder that some of them became preachers of

His resurrection! If any women of our day wish to sustain a school of Christ's gospel by contributing their funds, or to enter such a school, so that they may become messengers of salvation, and deacons of churches, and laborers in the gospel, what better can we say, than Paul said, "I entreat thee, true yoke-fellow, help those women." Laborers in the gospel are too few; and if in answer to our prayers for more help, the Lord shall lay a burden of duty upon a Phebe, or a Mary, or a Susanna in our day, to prophesy of Christ, or to sustain His work, what better can we do than to "receive her in the Lord, as becometh saints, and assist her in whatsoever business she hath need" of Christian help and sympathy.

XXVII

DEDICATION OF A CARPENTER'S SHOP

THURSDAY, January 26, 1860, to-day, Deacon B—— sent me a note to invite me to attend a meeting this evening, at the new carpenter's shop in the Clove. The owner is a young man, who not long ago dedicated himself to the service of God. When he finished his new shop he determined to dedicate that also to God. Accordingly he asked his neighbors to come to the shop for prayer.

I cannot report the exercises in detail. There were two or three hymns. The deacon read a chapter from the Bible and offered a dedicatory prayer. There was no printed "Order of Exercises." Several hymns and prayers followed. Then followed a discourse by the pastor, the substance of which follows.

My friends:—We have met here to dedicate this carpenter's shop to the service of God. I trust that none of you have doubts of the propriety of our action. Formerly it was supposed, and possibly some think so still, that none but meeting-houses should be "dedicated." Along with this went the companion notion that among all classes of workers there were none but those who were going to be ministers were "called of God" to their work, and so that none but ministers could be properly "consecrated" to their office. But as the light of Christ increased we learn that He "hath made us kings and priests unto God" (Revelation 1: 6); that we are "a royal priesthood to show forth the

praises of him who hath called us out of darkness into his marvelous light." (1 Peter 2:9.)

They who are "priests" are busy about God's service; their work is sacred. Now it is because a Christian's whole life is consecrated, like his Master's; it is because everything the Christian has or does is for the Lord, and unto Him, that the Christian, whatever his earthly employment may be, is performing the duties of priesthood. To the Christian man this earth is the temple of God. All the uses of the world, whether we choose to distinguish them as natural uses, or spiritual uses, are Divine uses to him who accepts and performs them in the spirit of Christ. Many indeed, have so far mistaken the truth as to suppose that the functions of the Gospel ministry are the only Divine uses performed by man; that this office only is sacred, while all others are secular. As a practical result of this notion people would be shocked at a man's entering the ministry without a call from God: but they would think that he might force his way into any other pursuit or calling at his own pleasure, and without asking at all, "Lord, what wilt thou have me to do?"

But the day is drawing nigh when a faithful man will not enter any sphere of activity, any profession or trade, till he has assured himself that God has called him to it. The day of light is at hand when no true soul will dare choose his profession or pursuit under the prompting of base motives of gain or ease or worldly respectability. He will be compelled by the spirit of Christ to choose his pursuit in life for the glory of God in the welfare of mankind.

For we are becoming familiar with the idea that God organizes society according to His own plan; making ten thousand different spheres of activity conspire for

the well being of the whole. Moreover, God sends men into the world with various gifts and endowments. One man has a natural aptitude for guiding the complicated affairs of a nation: he, if he will seek to be directed by God, may find his place as a pilot of the ship of state. Another man has by nature a faculty for making truth clear to the minds of men: he may find his way into the sphere of the teacher. Another has a genius for the discovery of, and the successful representation of the beautiful: let it be his to sing worthily of the beauty of holiness, and to make common men familiar with the glories of the upper Sanctuary. Still another has the gift for restoring the sick to health. Another has the inventive genius: if he will consecrate it to God, God will make him an honored agent for taming steam or lightning to the service of mankind. Another has constructive ability. He can make machinery; or he can fit garments; or he can build houses. And, as all these uses have their master minds, so also they must have their subordinates, who shall be as helping hands to the thinking head. All these various uses are necessary to the welfare of the whole. Not one of them could be spared from the great social body any more than the humblest organ could be spared from the human body. It is a foolish question to ask whether the eye or the hand is the more necessary to the human body. Both of them are necessary to its complete equipment for usefulness. In the twelfth chapter of First Corinthians Paul discusses elaborately the members of the body in their various offices, and compares with them the various offices and duties in the church. In this passage of Scripture we learn that in the sovereign pleasure of God the organic unity of the social body de-

pends upon the harmonious cooperation of many members. Also that God hath ordained the existence of a great variety of offices and uses in society; constituting men with powers and capacities, and calling them by His providence to occupy different and various posts of service. To the worldly view the most excellent post is that which offers the most worldly emolument, and secures the highest honor. But in the Christian view of things, that is the best post for any man, in which he may find the widest opening for usefulness. In the world's judgment a congressman is more worthy than a carpenter. But laying the two gifts side by side, that of guiding the destinies of the state, and that of building dwellings for men, we see that neither of these gifts can be spared. It were folly to attempt to say which is the more necessary: for we know that civilized society could not exist if either of these two gifts were lacking.

The providence of God therefore causes that some men are born with a capacity for guiding the affairs of state, and others, with a talent for building houses. In itself considered, it is no more noble to be a congressman than to be a carpenter. The nobleness in either case consists in the man's accepting his powers of body, mind, and soul, as the gifts of God to enable him to be useful to society; and in seeking to be just what God has fitted him to be. Many people think that it would be grand to have the gift of "working miracles;" but in God's view it is a nobler thing to be a teacher. That poor, but Christian young woman, who gathers a score of children into one of our shabby schoolhouses, and day by day sheds the light of knowledge and virtue upon their souls, may seem to have low rank in the world's social balance; but in the esti-

mate of God you will learn that He writes down the place for the "teacher" and in His Book you will read "after that, miracles"—"governments."

Humanly speaking, our Lord cannot have a civilized society of men on the earth, without having some members of that society employed as tillers of the soil. And the successful tillage of the soil requires that some men should walk between the plow handles and turn furrows, and that others must be laying stone walls.

While every man may rightfully strive to be the best that he can; while he may "covet the best gifts," still there will be some whose highest capacity of material usefulness consists in the ability to lay a good stone wall. What then? God knew that the stone wall must be laid. Did He make a mistake in sending some men with a capacity to lay stone walls? I do not say that their capacity stops there. He who faithfully uses the single talent in his possession increases thereby his faculty of usefulness. The layer of stone wall is a "worker together with God," if he comes to his work by the guidance of God. And as for happiness, he alone is happy whose heart is in his work. Will not his heart be in his work, who feels that he is working for God, and is in the place where God has put him? It is blessedness itself to have God for a fellow worker. And the stonelayer may have that blessedness no less than the President of the United States.

Our Lord Jesus Christ spent the last years of His earthly life in a preeminently glorious way. Great crowds attended Him, and His words thrilled the hearts of men. He received commendation from the open heavens, and He wrought wonderful works. He healed the sick, cast out demons, stilled the violence of the tempest with His word, and raised the dead.

The glory of such deeds all men can feel. But the divine glory of Jesus was of His spirit and character; not of His miraculous works. His glory in the sight of God was this: that He always sought the glory of God that in every act and word He was entirely devoted to God, and in fellowship with Him. He was the same glorious character and divine worker before His entrance upon His public ministry, as he was after his baptism and His work of preaching and teaching the people was begun.

The private life of Jesus was glorified by the same spirit that made His public life so beautiful and blessed. In what particular employment he spent the years of His physical maturity before He entered upon His official work, we are left to gather from a single passage. In Mark 6:3 we read that when Jesus came "into his own country," many of His old neighbors and acquaintances were astonished, and said, "Whence hath this man these things? Is not this the carpenter?"

It appears therefore that a carpenter's shop is no unfit place for the gathering of those who love and worship the Lord Jesus. Here around us lie axes and saws and chisels, even as they lay around Him when He dwelt in Nazareth. And here in this carpenter's shop lies the Book of the Law, and of the Prophets, and the Psalms. It is as rightfully here as it could ever be in the pulpit. When Christ was using the tools of the carpenter with His hands, His mind and heart were full of God's thoughts; full of holy aspiration to God; full of benevolent purposes for the sake of man. This was the spirit with which the Master worked; and in this spirit our brother here, the owner of this place, may do his work. The spirit will consecrate the work-

man and make his shop a place dedicated to the service of God and man.

May our brother here take the Nazarene carpenter for his example, and do all his work here in His spirit and with His aim. May we all work in the same spirit; doing our duty daily as "unto the Lord, and not unto men." And here, in this carpenter's shop, when we meet week after week for prayer and exhortation, may we see the spiritual building rise; for even we "are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord."

Thus may we grow, until we obtain that "building of God, an house not made with hands, eternal in the heavens."

XXVIII

AMERICA THE HOME OF PROTESTANTISM

GOD'S eye is over all His works. In the vast machinery of the universe nothing lies hid from its Maker's view or uninfluenced by His power. Parts the most distant, minute, and apparently disconnected, nevertheless have their relative bearings upon each other; and under the all-directing hand of the Supreme Architect work together in producing that inimitable harmony, which speaks forth in tones of more than angelic sweetness the Great Creator's praise.

Occurrences which to man seem wholly disconnected have a most important bearing upon each other. Human agency and agents, far sundered, and in fact utterly ignorant of each other, yet form, according to the divine arrangements, intimate and closely connected parts in the grand scheme of His providence.

Does Martin Luther know anything of John Cabot, or of his more illustrious son, Sebastian? Does the monk of Erfurt work to the hand of the discoverers of Newfoundland? While the "Great Seaman" was buffetting the storms of a polar region and wending his way through mountains of ice, in quest of a northwest passage to the wealth of India, the Great Reformer was making his way through the chilling icebergs of a dead religion in quest of the hidden riches of eternal truth. Just about the time when the bold Saxon discovered the doctrine which produced the Reformation,

the no less bold Briton discovered the continent which must receive its productions and ripen them into full maturity. Are these coincidences the result of human arrangement? Were they brought around by the fortuitous flux of blind atoms? Did the atheist's God produce these wonderful contemporaneous events? Nay, but the same God, who by His wonderful word and spirit, revealed to Martin Luther and to Europe the long lost and hidden, but glorious doctrine of justification by faith in the Divine Redeemer, revealed at the same time to Sebastian Cabot and the world the long lost continent of North America, that it might become the glorious home of revived Christianity. For ages unknown had this vast continent been trodden down, a wild and useless waste, by the feet of wild beasts and savage men; for ages not a few had the church of God been trodden under foot by savage priests and savage kings. The time of her deliverance hastened apace. The Holy Court must soon be rescued from the profane foot of the Gentile. But a pure religion, rising up in the midst of such corruption, must be the object of fell hatred and most fierce persecution. Whither shall she flee? And where is the city of her refuge? The answer is furnished by America, which has become the asylum and the home of Protestantism.

Here let me present a brief statement of what I mean by Protestantism. The name was given to the Reformers upon the occasion of the protest which was presented by the Electors of Saxony and Brandenburgh, and others, in 1529, against the proceedings of the Diet of Spires, which went to enforce the tyranny of Rome and her superstitions upon the necks of the Reformers. It was a protest against the Mass, the Supremacy of the Pope, and the Spirit of Persecution;

and might very well therefore give name, as it actually did, to all the Reformed throughout the world, who abhorred the abominations of popery, and obeyed the command of God, "Come out from her, my people, that ye be not partakers of her plagues."

The thing may all be summed up in one grand religious doctrine and the one great practical, ecclesiastical truth, which follows as a corrollary from the doctrine. Both are found in the Bible, and stand forth the prominent principles of the whole; so that it has been well and truly said, "The Bible is the religion of Protestants."

The grand religious principle of the Bible and of Protestants is the doctrine of justification by free grace, through faith in the Divine Redeemer. Paul's text for his whole Epistle to the Romans, "the just shall live by faith," produced the Reformation. This is the concentrated essence of Protestantism.

Now it is easy to see how man, freed from the thraldom of sin and the condemning power of the law, should claim as a right the privilege of reading the Bible for himself, and placing his soul under the governing influence of its sublime and blessed truths, free from the traditions of men and the prescriptions of a corrupt priesthood. The popish doctrine is that all rights are derived from the fountain of power at Rome, and of course to her all must bow. The Protestant doctrine asserts each man's individual right bestowed by the Creator to worship Him according to the dictates of his own conscience; and if it is his right to choose his religion, it is surely his right to choose his religious teachers and administrators. Here is the germ of all human freedom. Nor can it long be confined to religious teachers and rulers. The man who

occupies this ground will soon transfer his principles to the affairs of civil life and claim the right to elect his own civil rulers. This transfer was seen by the Emperor Charles and the kings of Europe. Well did they perceive the tendency of the Protestant claims to religious freedom. Hence the coalition of the crowns and the mitre to suppress, not only Protestantism, but also its very spirit. Hence God, who made man free, provided an asylum and a home for Protestantism in North America.

Let us now carefully consult history and see what her faithful records say on the subject of the colonization of this continent. And I shall be disappointed if we do not find the original conception of American colonization to be a Protestant idea; and all subsequent attempts, except that of Mexico, to have had a similar origin.

But is it to be expected to make dry details of history acceptable in a set speech in a popular assembly? Not so; not the dry details of history; but the history of North America is not a dry detail. It is the biography of young liberty, as she springs fresh and fair from the bosom of a regenerated and disenthralled church, and flies on the wings of the Spirit that produced her, to her wilderness asylum and her eternal home. No fear that her history will become dry detail till liberty herself grows old, loses all her charms for the hearts of man; withers, droops, and dies, and her spirit returns to its source in the bosom of God. Then and not before may the American orator shun as dry detail the bright historic page where lives and breathes the spirit of American colonization.

As we proceed to the leading facts let us keep our eye upon two important points, that the doctrines of

justification by free grace produced the spirit of freedom and the men in whom it dwelt; and that the self-righteousness of forms and ceremonies, seizing the power, forced the freedom of God upon the trackless wastes of the New World. "The just shall live by faith;" this doctrine produced the Reformation, and the Reformation produced these United States.

Following the chronological order, our first inquiry is, who first planted a colony in North America, and what were his designs? Impartial history, from her throne of spotless justice, throws open her scroll and reveals the bright name of Caspar de Coligni, Admiral of France, illuminated indeed with the blood of St. Bartholomew's eve, but nothing the less brilliant from the glory of that light. Thousands, indeed millions of his chivalrous nation had felt the power of gospel truth, had read the word of life, and were no longer dead. After the death of Francis I., and the abdication of the Emperor, Charles V., whose rivalry and the wars it produced had long diverted both from concentrating their power for the suppression of the Reformers, the Huguenots of France experienced the most harassing and devastating persecutions. The house of Bourbon had been too prolific; and internal jealousies, while they aided the persecuted by occasionally calling over sons of the blood to head the Protestant party, infused into them too much dependence upon the arm of flesh. Still, the history of the Huguenots is the brightest page in the Gallic annals, although it is the bloodiest. "Calvinism," which with the cooperation of Calvin himself had for a short season occupied the coasts of Brazil and the harbor of Rio Janerio, was now to be planted on the borders of Florida. Coligni had long desired to establish a refuge

for the Huguenots, and a Protestant French Empire. The expedition which he now planned was entrusted to the command of John Ribault of Dieppe, a brave man, of maritime experience, and a firm Protestant, and was attended by some of the best of the young French nobility, as well as by veteran troops. With an ample commission from Charles IX., of St. Bartholomew's memory; or rather from the queen regent, this expedition sailed in February, 1562, for the New World. In May they entered Port Royal inlet, now embraced in Beaufort, the most southern county of South Carolina. They landed, erected a monumental stone, ornamented with the arms of France, built a fort and called it Carolina, after Charles, who was subsequently the royal murderer of the Huguenots; and thus one of the feeblest and most despicable of all the enemies of human liberty "gave a name to the country a century before it was occupied by the English;" and which was destined by providence to become the home of a noble race of freemen. A small colony was left, and Ribault returned across the Atlantic with the expectation of bringing out a reinforcement the next season. This however was prevented by the distractions of the times, and the colony at Port Royal was abandoned the ensuing summer. The enterprise was, however, revived by Coligni in 1564. Three ships were despatched with a goodly number of immigrants. They entered the river May, now the St. John, erected a monumental stone as before, and built Fort Carolina. "The followers of Calvin," says Bancroft, "sung a psalm of thanksgiving and gathered courage from acts of devotion." Their company, however, were not all of the right spirit. Some disorders occurred: scarcity afflicted them, and in August, 1565, they were upon the point of returning

to France, when Ribault arrived, bringing with him supplies of every kind and more emigrants, with their implements of husbandry and various kinds of domestic animals. As Bancroft says, "the French, now wild with joy, seemed about to acquire a home, and Calvinism to become fixed in the inviting regions of Florida."

But Philip of Spain had solemnly vowed the extirpation of Protestantism. He sent his queen and the Duke of Alva to meet her mother, Catharine de Medici, then regent of France, Charles being still in his minority, to concert proper measures for the redemption of his vow. They met at Bayonne. "Nothing appeared," says Hume, Ch. XXXIX, "in the congress of these two splendid courts, but gaity, festivity, love, and joy; but amidst these smiling appearances were secretly fabricated schemes, the most bloody and the most destructive to the repose of mankind, that had ever been thought of in any age or nation. No less than a total and universal extermination of the Protestants by fire and sword was concerted by Philip and Catharine de Medici; and Alva, agreeably to his fierce and sanguinary disposition, advised the queen regent to commence the execution of this project by the immediate massacre of all the leaders of the Huguenots." This was in 1565; and forthwith the Spaniard, Melendez, was commissioned and sent by Philip, with a colony of Catholics, headed by their Jesuit priests, to dislodge the Calvinists from Florida. Bancroft related the story at length. He says,

"It was the day which the customs of Rome have consecrated to the memory of one of the most eloquent sons of Africa, and one of the most venerated of the fathers of the church, that he came in sight of Florida. For four days he sailed along the coast, uncertain where the French were established; on the fifth day he landed and gathered from the Indians accounts of the Huguenots. Sailing then to the north he discovered a

portion of the French fleet. The French demanded his name and objects. 'I am Melendez of Spain,' replied he; 'sent with strict orders from my king to gibbet all the Protestants in these regions. The Frenchman who is a Catholic I will spare: every heretic shall die.' The French cut their cables and escaped. The Spaniard returned a little later and laid the foundations of St. Augustine. It is by more than forty years the oldest town in the United States. In a few days Melendez proceeded by land and attacked by surprise the French settlement. After a short contest the Spaniards were masters of the fort. A scene of carnage ensued; soldiers, women, children, the aged, the sick, were alike massacred. A few Catholics were spared; some mechanics were reserved as slaves; the rest were massacred, not as Frenchmen, but as Calvinists. The number of victims of bigotry is said by the French to have been about nine hundred. The Spanish accounts diminish the number of slain, but not the atrocity of the deed."

It must be kept in mind that France and Spain were now at peace, and yet the French government, though fully apprised of the bloody deed, murmured no complaint; which plainly shows that the whole act belonged to the tragedy planned at the meeting at Bayonne, of which tragedy the culmination was on the eve of St. Bartholomew's day, 1572.

Thus was extinguished in the blood of the Huguenots the glory of the house of Bourbon; for thus fell forever the splendid project of Coligni and Conde of establishing a French Protestant empire in the New World. But for the plotting of Jesuit priests; those malignant emissaries of Rome; preparatory to, at, and subsequent to the meeting of Bayonne, and the fearful murders that followed, the lilies of France would this day be reflecting the pure light of heaven from Cape Sable to Albemarle Sound. But for the massacre of St. Bartolomew, the Gallic tongue would now be consecrated as the missionary language of Christendom, the court language in the earthly palace of the Prince of Peace. Thus the first colony in North America, Mexico excepted, was a Protestant colony. It was planned expressly

as a refuge for Protestants. It was destroyed by bloody murderers, expressly because it was Protestant. Thus was North America baptized by Jesuit priests with Protestant blood; and despite all the machinations of Rome, God has confirmed the covenant, and made this land the asylum and home of Protestantism.

It is time to make inquiry respecting the second colony. Where is it to be found and under what auspices? Responding to this, let us premise that between 1562, when the first colony of Huguenots was planted by Coligni in Carolina, and 1572, when the noble Admiral and his peerless compeers, all over France, fell beneath the dagger of Roman Catholic persecution, Walter Raleigh and Henry of Navarre were learning the art of war under the auspices of the elder prince of Conde and the Admiral in the Huguenot camp. The blood of the noble young Englishman stirred with deep, and still deepening emotion upon a view of the fearful attempts of the Catholics to exterminate the Protestants, till at length he burst away from the University of Oxford and entered himself as a volunteer in the cause of liberty. Such was the school in which the most laborious, though not the most immediately successful patron of English North American colonization was trained. Could he be here and not become familiar with the plans of the illustrious Admiral and the heroic prince, for securing a home for Protestantism in America? Can we look at these facts, and yet exclude from our mind the conviction that Raleigh kindled his zeal for colonization at Coligni's torch, and that thus an impulse, the impulse, was here given, which ultimately doubled the population of England, and particularly of Ireland, by transporting thither an American tuber; and afterward filled America with the sur-

plus population, which the root produced? The enthusiasm is seen in the future course of the English nobleman. His first actual colony, though it consisted only of men, and therefore lacked one indispensable ingredient of permanent settlement, was at Roanoke, Va., in 1585. This attempt was abandoned the following year. The attempt was renewed soon afterward; but after much loss of life and treasure Virginia still remained a howling wilderness.

It was not until the other pupil of Coligni became monarch of France that a permanent colony was established in the north. Henry IV. of France, though he had sullied his fair fame by compromising the sincerity of his religion for the safety of his crown, yet was always a friend to the Protestants. The purpose of founding a French empire in America was renewed, and an ample commission was issued to the Marquis de la Roche, a nobleman of Brittany. This was in 1598, and proved a failure. One or two other unsuccessful attempts were made, until in 1603 a patent was issued to a Calvinist, the able, patriotic, and honest De Monts. The sovereignty of Acadia and its confines, from the fortieth to the forty-sixth degree of latitude; that is, from Philadelphia to beyond Montreal; a still wider monopoly of the fur trade; the exclusive control of the soil, government, and trade; freedom of religion to Huguenot emigrants; these were the privileges which the charter granted. Did ever a real Roman Catholic sign such a charter? This resulted in 1605 in a permanent establishment, at the head of a deep bay on the western side of Nova Scotia, called then Port Royal; but after its conquest under Queen Anne, Annapolis. "There," says Bancroft, "the first French settlement (that proved permanent and extensive) on the Amer-

ican continent was made; two years before James River was discovered, and three years before a cabin had been raised in Canada." And, I may add, forty years after the massacre of the Huguenot colony on the St. John by the Spanish butchers, and the settlement of St. Augustine.

But here again the spirit of jealousy and bigoted opposition followed the Calvinistic colony, and a horde of Jesuits were sent out to prevent the plans of the Protestants from being carried into execution. Their counteraction was in the end successful, and France was again robbed of the glory which Calvinists had fondly hoped to confer on their country. In this connection, it is a singular fact to be noted, that the Calvinist, De Monts, and his agents, made several attempts to explore, with a view to settlement, the coast as far as Cape Cod, but were driven back by adverse winds, and compelled to abandon the enterprise, and abide at Port Royal. Was it the design of Providence to reserve that soil for the Anglo-Saxon race? Did God know that in less than five years, Henry IV., the friend of Protestants, would be assassinated by a fanatical Roman Catholic; that with him would die the charter of De Monts, which guaranteed protection to the Huguenots, and that thus they would be at the mercy of their foes? And was it thus that the winds and waves prevented New England from becoming a Roman Catholic colony? How mysterious and wise are the ways of Providence!

Champlain, who was one of the most active and enterprising under the charter, and in the service of De Monts, founded Quebec in 1608. "The Huguenots," says Bancroft, "had been active in plans of colonization. The death of Henry IV. deprived them of their

powerful protector. Yet the zeal of De Monts survived, and quickened the courage of Champlain. After the short supremacy of Charles de Bourbon, the Prince of Conde, and avowed protector of the Calvinists became Viceroy."

Hither again the Jesuits followed them, and, a third time, were the instigating and active agents in preventing Protesant Frenchmen from establishing an empire in the New World. And here again we see that, as at St. Augustine and Port Royal, Catholic colonization was an opposition line to Protestantism. I have deviated a little from the chronological order for the sake of closing the account of French Huguenot colonies.

Quebec was begun one year after the settlement of Jamestown, in Virginia, which latter event occurred in May, 1607. This was the first English colony in North America that proved permanent. Nor would it have succeeded, but for the mild energy of Robert Hunt, a Protestant clergyman; otherwise "the vices of the colony would have caused its immediate ruin," by internal dissension. His Christian prudence saved it, by saving Captain John Smith from violent opposition from other leading men; and this, and the interposition of the Indian girl, who rescued Smith from the tomahawk of Powhatan, proved in the hand of providence, the means of ultimate success.

The charter of this colony, which was issued by James I., in 1608, contemplated indeed a colony; but the men who managed its affairs regarded rather mercantile speculation, and the king made it as arbitrary as his notions of absolutism could dictate. It had no feature of freedom about it; and religion was certainly not the leading principle. A new charter was given

two years afterward, but this was equally destitute of the spirit of religion and liberty. It was not until June, 1619, that the first colonial assembly met. "The governor," says Bancroft, "the newly appointed council, and two representatives from each of the eleven boroughs, hence called burgesses, constituted the first representative body of the western hemisphere." Less however can be said of this first colony, on the score of religious influences, than of any of the old thirteen. Whilst it was wholly Protestant, and thus is traceable to the Reformation, yet it was not directly the result of intolerance at home, like the others. Virginia was from its very commencement characterized by an aristocratical spirit both as to religion and liberty. The contest was long and resolute before she redeemed herself from the trammels which royalty, aristocracy, and commercial cupidity had thrown around her.

But we must hasten on to the Pilgrims. All history admits that the Puritans vindicated the civil and ecclesiastical liberties of England against the cruelties of Mary, and the high handed despotism of Elizabeth; the sternest autocrat that ever swayed the British scepter, not excepting even her father, Henry VIII.

James I., a fair professing Presbyterian, whilst monarch of a Presbyterian people, shook off all that dust from his feet, the day he crossed the Tweed, and bent his whole energies to sustain the high-handed prerogative of his cousin, Elizabeth, and let all England know that he was Head of the Church within the realm. A reaction took place among the people. They could easily perceive that a Pope in England, with supreme authority over religion, was no great improvement upon the old system of a Pope at Rome, with his legate in England, who was attended by Jesuits as thick as

frogs in Egypt. The people resisted. They had felt the blessedness of freedom from the yoke of sin, by the doctrines of their own Wycliffe, now returned to them from Germany and France, but especially from Switzerland. Their inward feelings were to them a consciousness of a right to worship God according to the promptings of conscience itself. They had thus the highest possible evidence of the inalienable right; but to secure the outward, visible exercise of it was the product of long and bloody contentions. The rigid morals and the air of solemnity and somber gravity, which a deep seated piety, and a long continued oppression, had produced, appeared to a thoughtless and ungodly world, utterly ignorant of the exhaustless stores of their consolation, to be an ascetic moroseness and affected aping of sanctity. They were nicknamed Puritans, and the world has consecrated the reproachful term as an honorable appellation. These became divided into two classes, the Presbyterians and the Independents. Together they constituted a decided majority of the nation, and Hume is of the opinion that in the days of Charles I. the Presbyterians were the more numerous in the long Parliament at first, but more especially in the nation. The spirit of liberty, however, ran to excess; and Independency, or in other words, pure democracy, rushed first towards anarchy; and then, as it always has done and always necessarily must do, recoiled back into monarchy, through the channel of military despotism.

Prior to this, however, the oppression which resulted from Elizabeth's act of uniformity, had driven John Robinson and his congregation, who were Independents, from their native land. They removed to Amsterdam in 1608, the same year in which the city and

colony of Quebec were founded by Champlain: the next year they removed to Leyden, where they remained eleven years. In 1620 a part of them sailed for America, and landed at Plymouth in December. This was the first New England colony which proved permanent; and you will surely not expect me to go into the details of its history.

Had the twentieth part of the death and disaster attended African colonization from these United States, as did English colonization in America, it is highly probable it would have been abandoned long ago. But the previous hardships of the English dissenters had fitted them for the sacrifice, whilst it shut them up to the necessity of making it. But I forbear, for an obvious reason, to enter on the details of New England colonization, though it be the most important part of our history. Every child knows it by heart. The whole world knows that all these colonies sprang out of the Protestant; yea, out of the Calvinistic creed; and that for maintaining these doctrines they left their native land. The principle that thrust them out was popish; indeed the English monarch at the time was very probably at heart a Catholic, notwithstanding that Protestant monarchists are so pleased to call her, "Good Queen Bess." My position therefore is so clearly sustained by the whole history of New England colonization, that I think it entirely superfluous to farther dwell on it.

We will proceed to the Dutch colony of New York. Bancroft affirms that the Connecticut River was first discovered by the enterprising Hollanders, who had a fort at its mouth before the English visited it. He also says, "That in the year 1615, the settlement at Albany began on an island just below the present city,

is placed beyond a doubt by existing records." Thus the Dutch were five years in advance of the Pilgrims; but theirs was only a trading station, and, though never abandoned, has not been admitted properly speaking as a colony. There were no families. The same is true of the fort and the huts, built the same, or at the farthest, the next summer, on Manhattan Island. But in 1623 the colony was properly organized under the charter of the Dutch West India Company, granted in 1621. In the same year Cornelius Mey entered the Delaware and built a Dutch fort, which he called Nassau, a few miles below Camden, and left his name to the southern cape of New Jersey. The whole coast, from the Delaware to the Connecticut River, was called New Holland, or New Netherlands. "The records at Albany," says Bancroft, "still preserve the protest in which Rieft, the third Governor of New Netherlands, claimed for the Dutch the country on the Delaware."

Need I inform you that Holland was a Protestant state? You have heard of the Duke of Alva, the bloody and cruel, who was sent by Philip of Spain to extirpate Protestantism from the Low Countries, and who boasted that "in the course of five years he had delivered above eighteen thousand of these rebellious heretics into the hands of the executioner." You have read with thrilling interest the illustrious deeds of William, Prince of Orange, and the noble defenders of Protestant liberty, who, under his banner, fought their way through seas of blood, converted the dykes of Holland into the ramparts of freedom, and secured the independence of the seven United Provinces. You have stood in mute wonder, whilst contemplating in their bright example the almost miraculous power of pure Christianity over the morals, industry, and pros-

perity of a people whom it made free. This spirit came over and took up its lodgment amid the brushwood and long grass of Manhattan Island, and there it has remained ever since; and there, by the grace of God, it will remain forever; the machinations of Metternich, Bishop Hughes, and the Jesuits to the contrary notwithstanding. Look now for the brushwood and long grass, the home of the Protestant colonist. Lo! a city, larger than Amsterdam, then the commercial emporium of the world. New York is another illustrious witness to the truth of my position that North America is Protestant ground.

But Baltimore, is not this an exception to the position of the lecturer? Have we not there a Roman Catholic colony, and a liberal, tolerant, and noble charter?

I am aware of the use that has been made of this fact. But hold! Was the charter which resulted in the free state of Maryland issued by a Catholic sovereign? Had George Calvert been born and bred a Catholic? No, gentlemen. James I. was born and bred a Presbyterian; he renounced it for prelacy upon his ascending the English throne, but he was always a Protestant. George Calvert, who himself prepared the charter, was bred an Episcopalian, a Protestant. He was secretary of state and a member of the King's privy council. But he was not a man made for stormy times, and fearing difficulties, threw himself into the papal church, and resigned his secretaryship. The king refused to accept his resignation, and retained him in the privy council, and subsequently granted him the charter of Maryland. But he died just about the time the charter was confirmed and sealed; whereupon a new parchment was prepared and given to his son, Cecil Calvert. Here is the explanation of the liberality

which Romanism has attempted to glory over. How much of the Catholic spirit was in Lord Baltimore's charter and colony it is easy to perceive. The Protestant king and ministry secured it against the possibility of Catholicism displaying itself; and Maryland, though its settlement was under the auspices of an English Catholic, yet was always a Protestant colony. And no doubt the tolerance and kindness exercised by the Protestant king and ministry softened their naturally kind dispositions, and shut them up to the necessity, on the score of gratitude, of carrying out, in the administration of the colony, the principles of Protestant liberality.

In 1638 a colony of Swedes and Finns landed in Delaware Bay, built a fort, and named it Christiana, after their youthful queen, the daughter of that illustrious warrior, Gustavus Adolphus. This project was conceived many years before by the Swedish monarch, and was cherished among the fondest desires of his heart. Need I tell you that Gustavus Adolphus was a Protestant? Need I tell you that his sword was drawn expressly in defence of the Protestant religion? From his gory bed on the fatal but glorious field of Lutzen you have heard his voice through the uplifted swords of his foes, "I am the king of Sweden, and seal with my blood the Protestant religion and the liberties of Germany." You have seen five blades pierce his valiant heart, and a ball pass through his head, and his last words pierced your ears, "My God! my God!" when his mighty spirit fled on the wings of victory. Whilst rolling back the tide of war upon the Catholic League, he cherished the favorite design of American colonization, and recommended it to the German princes. "Even the great events," says Bancroft, "on

which the destinies of Germany were suspended, could not wholly drive from the mind of Gustavus his designs in America. They did but enlarge his views; and at Nuremberg, but a few days before the battle of Lutzen, when humanity achieved one of her most glorious victories, and lost one of her ablest defenders, the enterprise which still appeared to him as 'the jewel of his kingdom,' was recommended to the people of Germany." This battle was fought by Gustavus in opposition to his council of war. How mysterious the movements of providence! But for this one act of self-will the greatest conqueror of his age would have lived to pour his colonies into Delaware Bay, and the state of Pennsylvania would this day contain a Scandinavian population. But the Swedish enterprise did not result in a distinct colony. The Swedes, however, had occupied in part the site of Philadelphia before William Penn obtained his charter. They afterwards harmoniously united with the English and Scotch; remembering no doubt that multitudes of these had served with honor in the armies of their late sovereign, and in particular, that Colonel Hepburn, a brave Scot, had conducted the retreat of Gustavus, when after a ten hours' assault, in which every regiment of his army had been brought into the action, he was obliged to retire before Wallenstein from the entrenchments near Nuremberg. So skilfully and gallantly did the high minded Scot conduct this retreat, that Wallenstein, next to Gustavus, the greatest general of his day, who hung upon his rear, was unable to strike a blow. But for the skill and gallantry of this illustrious retreat the probabilities are high that the sun of Sweden had gone down ere it reached its zenith, and the Protestant religion been crushed in its cradle.

In 1681 William Penn received his charter from Charles II., in consideration and payment of sixteen thousand pounds, due his father from the crown. He immediately issued his proclamation to the Swedes, Finns, Dutch, and English, who already had opened up farms under titles derived from the authorities of their respective countries, assuring them of his protection and the uninterrupted enjoyment of all the rights granted, not only by their native countries, but by God. Penn landed at New Castle in October, 1682, and was welcomed by the people. In the following year, just one hundred years before the treaty of Paris, which acknowledged the independence of our country, he made his celebrated treaty with the Indians, under the great Elm Tree at Shakamaxon, now Kensington. But I may not relate the history of Pennsylvania. And to this audience I need not. I do not need to tell you that Penn and his followers, like their predecessors from Sweden, Holland, and England, were Protestant Christians. I need not say that they came hither to escape the disqualifications and persecutions of their native land, which was now running back toward popery. What superfluity to tell of the wisdom and liberality of the illustrious founder of Pennsylvania! How needless to relate what pure love of religion and liberty characterized all his movements, and how rapidly the woods retired before the smiles of his benevolence.

Nor can I detain you to recount the history of New Jersey. On her eastern and western borders many Hollanders had settled before the subjugation of the New Netherlands by Colonel Nichols, under the auspices of the Duke of York, on whom Charles had bestowed the country. Swedes too, and Danes, and

Scotch, and Irish not a few, and especially in the eastern section a large number of New Englanders had found freedom and a home. And it is needless to say that all these were Protestant movements; and the stern virtues of this little Mesopotamia show plainly that if many Abrahams have left it for the distant west, it has not been because religion had become too corrupt for them to have remained with safety.

Just one hundred years after the massacre of the French Huguenot colony on the St. John, Lord Clarendon and some others obtained a charter from Charles II. for all the territory south of Virginia, as now bounded, and running west to the Pacific. Out of this grant grew the three states of North and South Carolina, and Georgia. Whilst all the north, from Maine to North Carolina, had been converted into prosperous colonies, in less than sixty years, by Protestant energy and enterprise, Florida, under Catholic auspices, remained stationary; and St. Augustine is even now but a trifling village. Nearly simultaneously with the settlement of the Carolinas by Virginians, New Englanders, Scotch and Irish Presbyterians, and English dissenters, there arose in France a renewed and terrible persecution of the Huguenots. In 1685, Louis XIV. revoked the edict of Nantes, which Henry IV. had issued for the protection of the Calvinists; and followed up the revocation with fire and sword, and rack, and tortures of every kind. All the Protestant clergy were banished or put to death. But the efforts of tyranny were powerless. "Truth enjoys serenely her own immortality; and opinion, which always yields to a clearer conviction, laughs violence to scorn." Even Hume says, "Above half a million of the most useful and industrious subjects deserted France; and exported, to-

gether with immense sums of money, those arts and manufactures which had chiefly tended to enrich that kingdom." Of these considerable numbers found their way to America, and particularly into South Carolina, and there, on the ground consecrated by the blood of Coligni's colony, one hundred years before, they united with the Scotch Presbyterian, the Irish Calvinist, the English dissenter, and all the lovers of religion and liberty, in consecrating the soil afresh to freedom and Protestantism.

The youngest daughter of the Reformation, the fair and beauteous "Georgia Augusta," with a cap of liberty on her head, a spear in one hand, the horn of plenty in the other; it were delightful to gaze on her lovely face, and melt away in admiration of her virgin graces. But time does not permit I cannot depict the brilliant character of James Oglethorpe, a pupil of the University of Oxford, a volunteer in the family of Prince Eugene; "present at the siege of Belgrade, and in the brilliant campaign against the Turks on the Danube," he consecrated his life to the cause of American colonization. He obtained a charter from George II. in 1732; sailed for the New World, built houses, traded with the Indians, organized government. Thus began the commonwealth of Georgia. The humane reformer of prison discipline was already the father of a state; the place of refuge for the distressed people of Britain, and the persecuted Protestants of Europe.

Thus some of the leading facts of our colonial history bear out my contention that America is the home and asylum of Protestantism. Search the annals of the human race for a more important section of its history; and from the limitless range I feel confident that you will return with the unalterable conviction that it is no-

where to be found. The History of North American colonization is a revelation from God to this amount, that every man shall be free, religiously, intellectually, politically. Every line of it is an index pointing to the glorious doctrine of justification by free grace, as the life-giving parent of Protestant colonization, and of human disenthrallment. No man can dwell upon its glorious facts without discerning God in them all: ruling, regulating, and directing all to His own blessed end. No man can make this discovery, with regard to the developments of the past, and there stop. He must and he will be carried forward in visions of the future, and see the same eternal wisdom unrolling the book of His providence in the interminable onward progress of Protestant colonization.

Is the work finished? It is but just begun. Nor will it end till the Archangel's trump shall wake the sleeping martyrs of Jesus, and the Waldensian, the Swiss, and the German, the Huguenot, the Anglo-Saxon, and the Scot, shall spring forth in the first resurrection to share the glories of the martyr's crown.

Are you convinced, my friends? Is it the calm conviction of your understanding that North America is all Protestant ground? If such be your conviction, what is your resolve?

If the visions of providence, upon a retrospection of the past, demonstrated the fact, that the United States of America is Protestant ground, what do the inspirations of the Almighty in your bosoms, in the universal bosom of American youth, say that the United States shall be? Shall it remain the asylum and the home of Protestantism? Shall it continue forever religously, intellectually, politically free? Is this your solemn purpose? Does this high resolve dwell in

your breast? The answer is affirmative. I see it flashing in your eye. The young men of America will never permit the foot of Roman Catholic supremacy to pollute the soil consecrated almost three centuries ago by the blood of Huguenots.

Permit me as I draw this address to a close to press upon your consideration the study of that great and wonderful revolution, the Reformation of the sixteenth century; and of course in connection with it, the history of Jesuitism. No man now young can grow old in the discharge of his public duties if he remain ignorant on these subjects. For to live a public life and keep aloof from approaching conflicts will be found impracticable. You must buckle on the harness, whatever be your professional course. Those of you who are destined for the sacred service of the gospel must blow the trumpet in Zion, and herald forth the coming of the Son of Man. Among you there may be some Zwingli, for whom a grave is prepared in some American Cappel.

You who have destined yourselves to the benevolence of remedying the ills that flesh is heir to, may, like the noble Mercer, be driven from your chosen profession, and may need the friendly aid of another when it is too late. Or you may be called upon to stanch the gushing blood of your country's heroes, at the last entrenchment of despotism.

You whose lives are devoted to the noble study of the law; or in other words, to the bloodless methods of defending human rights and avenging human wrongs, may, and some indeed, must be called to grapple with the wily diplomatists of the Jesuit school, and the science of their history may enable you to out-

general their Ximenes, their Mazarins, their Wolseys, their Richelieus.

Whatever be the destinies of heaven concerning you, remember that the territory of the United States is all Protestant ground. And should the hour come upon you which is to test the question whether she shall remain so, let your watchword be, God and our country; the Protestant religion and the liberty of the world.

XXIX

INDEPENDENCE DAY ADDRESS

1861

THE Declaration of Independence, exclusive of the preamble and the signer's pledge, consists of three parts: first, a statement of principles; second, a specification of facts; third, a formal declaration that the United Colonies "are free and independent states."

The several parts of this immortal document do not appeal to our regard with equal claim. The "facts" which constitute so large a part of the document, important as they were eighty-five years ago, have done their part in justifying the American cause "to a candid world." These "facts" no longer stir our blood. They hardly have a place in our memory. Not for the "facts" which it specifies do we now venerate the Declaration of Independence.

Perhaps when this document was read for the first time by the American people, the portion of it which most deeply moved their hearts, was that wherein their representatives "solemnly publish and declare that these United Colonies are Free and Independent States." But now, when by the grace of God the United States of America have been for three-quarters of a century the most "free and independent states" in the world, it is no longer possible to feel the interest which our fathers felt in any mere declaration of our nation's independence. Those "facts" and that act of

Declaring, had special value in their time: they do not now interest us, as they interested our fathers. But time cannot diminish the value of principles. Facts have special significance for particular localities and particular times. Principles belong to all mankind, and are good for eternity. Accordingly, that part of our Declaration of Independence which now holds the highest place in the esteem of men, is that part wherein our fathers made confession of their principles of political faith. The golden words of the Declaration are its "self-evident truths." These if I may so speak, are the Apostles' Creed of the church of Liberty. All nations are learning to repeat these words and to believe them. We are met this day, this Sabbath Day of Liberty, to study our national principles, and to confess our national faith anew.

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; and among these are life, liberty, and the pursuit of happiness; that, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundations on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

It is well known by our fellow citizens that the Declaration of Independence was penned by Thomas Jefferson. But it may not be generally known that, neither the sentiments expressed in the paper, nor, to any great extent, the language in which they are couched, originated with Jefferson. The real author of the Declaration of Independence was the American People. For though Jefferson drafted the document, he only wrote it as he was moved by the inspiration of his country. Jefferson himself has left it on record

that "the paper of July 4, 1776," was "the genuine effusion of the soul of our country at that time." (Letter to Dr. Jas. Mease, Sep. 26, 1825.) In another letter he says,

"It was intended to be an expression of the American mind, and to give to that expression the proper tone and spirit called for by the occasion. All its authority rests then on the harmonizing sentiments of the day, whether expressed in conversation, in letters, in printed essays, or in the elementary books of public right." (Letter to Henry Lee, May 8, 1825.)

Probably no man of his time was so well qualified to give "an expression of the American mind," as was Jefferson. Our historian Bancroft writes of him that,

"The quality which specially fitted him for the task (of drafting the Declaration) was the sympathetic character of his nature, by which he was able with instinctive perception to read the soul of the nation, and having collected in himself its best thoughts and noblest feelings, to give them out in clear and bold words, mixed with so little of himself, that his country, as it went along with him, found nothing but what it recognized as its own." (Hist. U. S., Vol. VIII, p. 462.)

Let us then accept the principles of the Declaration in their real character. That they were the principles of Jefferson, we cannot doubt; nevertheless, as that Declaration was not the private paper of any individual, but the public document of a nation, solemnly executed by its chosen representatives; we must take these principles, not as the opinions of Jefferson and his associates, but as the official confession of the fundamental articles of our national faith. It is the new born United States of America in their first national utterance, saying to the world, "We hold these truths to be self-evident."

Consider how deliberately this utterance was made. Though the situation of the country was very critical, and immediate action was demanded, yet the Congress deliberated day after day, and week after week, un-

willing that any declaration should go forth in the nation's name until every word of it had passed the ordeal of the severest judgment.

Here let us briefly recount the history of the formation and adoption of the Declaration. On the 7th of June, 1776, Richard Henry Lee, in the name and with the special authority of Virginia, proposed in the Congress of the United Colonies, the resolution "respecting independency." The Congress resolving itself into a Committee of the Whole, held the resolution under consideration that day, and the next day of their session, Monday, June 10th, when they resolved to postpone the question of independency for three weeks, in order to mature a plan of confederation for the Colonies. Congress resolved however to appoint a committee for preparing a declaration of independence, in order, as their resolution expressed it, "that no time be lost, in case the Congress agreed thereto." The following day, June 11th, Congress appointed for preparing the Declaration a committee, consisting of Thomas Jefferson, John Adams, Benjamin Franklin, Roger Sherman, and Robert R. Livingston. Thus, a period of twenty days was allotted by Congress for preparing the Declaration. Jefferson was singled out to draft the paper. He owed this mark of honor, partly to the respect felt for Virginia, which colony he represented; and partly to "the consummate ability of the state papers which he had already written." (Bancroft, Vol. VIII, p 462.)

Having drafted the Declaration, Jefferson "communicated it separately to Dr. Franklin and Mr. Adams, requesting their corrections; because they were the two members of whose judgments and amendments he wished most to have the benefit, before presenting it to the Committee." (Letter to Jas. Madison, Aug. 30,

1823.) Their alterations were two or three only, and merely verbal.

On Friday, the 28th of June, the Committee having taken seventeen days for their task, the Declaration of Independence was reported to Congress and read. It remained on the table until Monday, the 1st of July, when Congress resolved itself into a Committee of the Whole for considering the Declaration. At the request of South Carolina the matter was postponed until the next day. Tuesday, July 2nd, Congress took up the Declaration of Independence; discussed it during that day and the two following, until the evening of the 4th of July, when the paper was agreed to and signed by Congress. Mr. Bancroft says that during those three days, "the language, the statements, and the principles of the paper were closely scanned."

Some American politicians, willing enough to praise the principles of Jefferson, when occasion serves their turn, have of late years inclined to speak disparagingly of the Declaration. Its principles are too broad for their purposes. Those politicians readily acknowledge their own rights; but that "all men" have "inalienable right to life, liberty, and the pursuit of happiness," is a doctrine too high for their partisan ends.

Yet there it stands, clothed with authority, like a passage of God's Holy Book; troubling all despots, and cheering all the oppressed and enslaved. What shall the partisan do with this evangel of liberty for "all men?" Policy forbids to contradict it openly; but subtlety may contrive to weaken its authority without shocking the popular reverence. Let it be said that the "self-evident truths" are glorious words for Fourth of July orations, but are quite impracticable. Let it

be said that Jefferson, when he penned the Declaration, was an enthusiastic young man, lifted up by a great occasion to utter sentiments which are indeed sublime, but which are mere glittering generalities, as that late famous jury lawyer of Boston styled them.

And yet, let us remember that Jeferson was only the tongue of the nation; that the American Congress, after three days of the closest scrutiny, solemnly proclaimed these principles as the faith of the American people; that the cool-headed, practical Benjamin Franklin confessed the self-evident truths with his associates. Was he too only a glittering generality?

Consider moreover that the "self-evident truths" were not proclaimed for the first time in the Declaration of Independence. It was not the American Congress, but the noble colony of Virginia, that first gave these glittering generalities to the gaze of mankind. On the 27th day of May, 1776, a Declaration of Rights, drafted by her great Mason, was presented to the Virginia Convention. For the next fortnight the great truths which it proclaimed, and which were to form the groundwork of American institutions, employed the thoughts of the Convention, and during several successive days was the subject of solemn deliberation. The Declaration of Rights having been fairly transcribed, was on the twelfth of June read a third time, and unanimously adopted by the representatives of the good people of Virginia, assembled in full and free convention.

"These are the rights which they said do pertain to them and their posterity, as the basis and foundation of government:

"All men are by nature equally free, and have inherent rights, of which, when they enter into a state of society, they cannot, by any compact, deprive or divest their posterity; namely, the enjoyment of life and liberty, with the means

of acquiring and possessing property, and pursuing and obtaining happiness and safety." (See Bancroft, VIII, pp. 380, 381.)

Comparing this passage of the Virginia Declaration of Rights with the first paragraph of the "self-evident truths," it will appear that the latter is substantially, an abridgment of the former; that it expresses the same ideas, though in language more terse and happy.

And comparing other paragraphs of these two documents, we find them also strikingly similar.

For instance: the Declaration of Independence says that,

"to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

The corresponding passage of the Virginia Declaration of Rights expresses the same ideas in such words as these:

"Government is, or ought to be instituted for the common benefit and security of the people, nation, or community; and whenever any government shall be found inadequate or contrary to these purposes, a majority of the community hath an indubitable, unalienable, and indefeasible right to reform, alter, and abolish it, in such manner as shall be judged most conducive to the public weal."

From the foregoing comparisons it appears that a month prior to the declaration of the "self-evident truths" by the American Congress, those very truths had been unanimously proclaimed by the Virginia Convention; by Patrick Henry and George Mason and Edmund Randolph and James Madison, and their associates, to be, not "glittering generalities," but "the basis and foundation of government."

Tracing these truths still farther back, we find them advocated nearly a century before the Declaration by the great English philosopher, John Locke; some of whose statements in his Two Treatises of Government so closely resemble the "self-evident truths" that Richard Henry Lee charged Jefferson with copying from Locke. Jefferson says that he "turned to neither book nor pamphlet while writing" the Declaration: but, whether he "had gathered his ideas from reading or reflection, he did not know." (Letter to Madison, Aug. 30, 1823.)

An atmosphere of ideas and sentiments, representing the spirit of our age, continually envelops us, and our debt to it is always greater than we know. It suffices for the explanation of the observed coincidences between the Declaration of Independence and the Treatises of Government to remark that the great principles asserted in them both belonged to the Christian common sense of their epoch. Neither Locke nor Jefferson could have written so profoundly of the Rights of Man, had not the gospel revealed the divine value of man. When Jesus by the grace of God tasted death for "every man," then in effect the "self-evident truths" were written. For we may believe that "every man" is worth the redeeming blood of the Son of God, and being redeemed he becomes a dear child of God, and a dear brother of Jesus Christ, whether he be rich or poor, high or low, white or black; for in Him "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all:" believe this great gospel truth with all thy heart, and in due time there will come of that believing Christian Treatises of Government, to be followed by Declarations of Rights, Decla-

rations of Independence, Popular Governments, Outlawry of the Slave Trade, and Emancipations of Serfs, until every yoke is broken, and "all men" enjoy their "inalienable rights."

The question has been raised, Did the writer of the Declaration really mean to affirm the Equality of all Men? Is it not evident that "all men" are not "equal?" —that some entire races even are inferior to others; as the black race to the white. How then without some understood limitation could it be meant that "all men are created equal?"

For answer read this passage from John Locke's treatise of Civil Government,

> "Though I have said that all men by nature are equal, I cannot be supposed to understand all sorts of equality: age or virtue may give men a just precedency: excellency of parts or merit may place others above the common level: * * * and yet all this consists with the equality, which all men are in, in respect to jurisdiction or dominion, one over another; which was the equality I there spoke of, as proper to the business in hand, being that equal right that every man hath to his natural freedom, without being subjected to the will or authority of any other man."

Now it is evident that the Declaration does not speak of "all men" as respects their physical powers, or their intellectual gifts, or their moral worth; in all which perhaps no men are "equal;" but it speaks of all men as respects their "rights." The matter which our fathers had in hand, was the forming of a new government, in place of the old one which they had abolished. To justify themselves before the world they alleged these "self-evident truths;" that governments are instituted among men to secure their rights, such as life, liberty, and the pursuit of happiness: that these rights are inalienable to "all men" by the endowment of their Creator. Wherefore, as respects these "rights," "all

men are created equal." Our fathers were not Hindus, believing that from the head of Brahma sprang one noble caste of men, whose rights are sacred; and that from his feet sprang another caste, "so far inferior, that they had no rights which the white man was bound to respect."

In the original draft of the Declaration of Independence Jefferson had penned this charge against George the Third:

> "He has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither. This piratical warfare, the opprobrium of infidel powers, is the warfare of the Christian king of Great Britain. Determined to keep open a market where men should be bought and sold, he has prostituted his negative for suppressing every legislative attempt to prohibit or restrain this execrable commerce." (See Bancroft.)

From this passage it appears that the writer of the Declaration considered the "most sacred rights of life and liberty" as belonging to African men no less than to others. True, the passage was stricken out of the Declaration before the adoption of that document by Congress. But it was not stricken out because Congress wished to deny "rights of life and liberty" to men of African race. Had that been their reason, they would not have left the very first paragraph of their published principles to affirm without any limitation that "all men are endowed with inalienable right to life and liberty." Nor would they have affirmed that they held this to be a "self-evident" truth: for that were all the same as saying that they held it to be true without exception.

The real reason why this passage was stricken out of the Declaration is stated by Jefferson in the following words:

"The clause reprobating the enslaving the inhabitants of Africa, was struck out in complaisance to South Carolina and Georgia, who had never attempted to restrain the importation of slaves, and who, on the contrary, still wished to continue it. Our northern brethren also I believe felt a little tender under those censures; for though their people had very few slaves themselves, yet they had been pretty considerable carriers of them to others." (Autobiog. Vol. 1, p. 19.)

And Bancroft says of this:

"Many statesmen, among them Edmund Pendleton, president of the Virginia convention, always regretted that this passage had been stricken out." (Hist. Vol. VIII, p. 446.)

The rejection of the passage for the reason which induced it is especially to be regretted as the beginning of that unhappy willingness to compromise our principles, which has so balefully affected our national character.

In that famous Virginia Declaration of Rights it was said that,

"No free government can be preserved but by a firm adherence to justice, moderation, temperance, frugality, and virtue, and by frequent recurrence to fundamental principles."

Illustrious words! No wonder that the glorious Old Dominion had statesmen and heroes for her sons, when she nourished them up on great "fundamental principles." Oh! that our fathers, and that we, had more frequently recurred to the "fundamental principles" of our nation; to the "self-evident truths" of the equality and rights of "all men!" Then we should have had a succession of wise statesmen for our safety; and not of cunning politicians for our peril.

By that act of "complaisance to South Carolina and Georgia" our fathers yielded principle to policy. No doubt they thereby saved themselves some temporary difficulty. But what heavy cost was it to posterity! Eighty-five years later, and South Carolina abolished the observance of the Fourth of July; and she, and Georgia, still with "pretty considerable carriers" at the North, were banded together in a common hatred of the equality of "all men," to destroy that United States of America, for whose sakes our fathers pledged their "lives," their "fortunes," and their "sacred honor."

That the Confederates in this parricidal conspiracy are actuated by a hatred of the equality of "all men" is manifest by their own testimony. Let us hear two of their witnesses, one a South Carolinian, and the other a Georgian. The Hon. L. W. Spratt, of Charleston, South Carolina, published in the Charleston *Mercury,* a leading organ of Secession, on the 13th of February last, a letter to the Hon. John Perkins, Delegate from Louisiana, "containing criticisms on the Provisional Constitution adopted by the Southern Congress." The Washington National Intelligencer, reproducing the letter of Mr. Spratt, says of its author that,

"The prominent part he has taken in the step by which that (secession) movement was initiated, the confidence bestowed upon him by the people of Charleston in electing him with such unanimity to a seat in the South Carolina Convention, and the marked honor conferred upon him by that Convention in deputing him as one of the Commissioners appointed to interpret the action of the Palmetto State before the Convention of Florida, the first which met after that of South Carolina, are all so many titles by which he may assume to speak with authority in expounding the purport and bearing of the civil revolution to which he has so largely contributed."

The following extracts from Mr. Spratt's letter show how the Secessionists regard our great principle of equal rights for "all men:"

"The contest is not between the North and South as geographical sections, for between such sections merely there can be no contest; nor between the people of the North and the people of the South, for our relations have been pleasant, and on neutral grounds there is still nothing to estrange us. * * * But the real contest is between the two forms of society which have become established, the one at the North and the other at the South. * * The one embodies in its political structure the principle that equality is the right of man; the other, that it is the right of equals only. The one, embodying the principle that equality is the right of man, expands upon the horizontal plane of pure democracy; the other, embodying the principle that equality is not the right of man, but of equals only, has taken to itself the rounded form of a social aristocracy. * * * Such are the two forms of society which had come to contest within the structure of the recent Union. And the contest for existence was inevitable. * * * These societies could not, if they would, concur. The principle that races are unequal, and that among unequals inequality is right, would have been destructive to the form of pure democracy at the North. The principle that all men are equal and equally right, would have been destructive of slavery at the South. * * * Slavery cannot share a government with democracy."

The foregoing extracts may be taken as an expression of opinion of South Carolina sentiments. The quotations which follow are from the lips of a Georgian. The Hon. Alexander H. Stephens, late a Member of Congress from Georgia, now "Vice-President of the Confederate States of America," delivered a speech at Savannah, Georgia, the evening of the 22nd of March last, on the subject of the "New Constitution." One of Mr. Stephen's paragraphs was the following:

"The New Constitution has put at rest forever all agitating questions relating to our peculiar institutions, African slavery as it exists among us, the proper status of the negro in our form of civilization. This was the immediate cause of the late rupture and present revolution. Jefferson in his forecast had anticipated this as the "rock upon which the old Union would split." He was right. What was conjecture with him is now a realized fact. But whether he fully comprehended the great

truth upon which that rock stood and stands may be doubted. The prevailing ideas entertained by him and most of the leading statesmen at the time of the formation of the Old Constitution, were that the enslavement of the African was in violation of the laws of nature; that it was wrong in principle, socially, morally, and politically. It was an evil that they knew not well how to deal with, but the general opinion of the men of that day was, that somehow or other, in the order of Providence, the institution would be evanescent and pass away. This idea, though not incorporated in the Constitution, was the prevailing idea of the time. The Constitution, it is true, secured every essential guarantee to the institution while it should last, and hence no argument can be justly used against the Constitutional guarantee thus secured, because of the common sentiment of the day. Those ideas however were fundamentally wrong. They rested upon the assumption of the equality of races. This was an error. It was a sandy foundation, and the idea of government built upon it; when the 'storm came and the wind blew, it fell.'

"Our new Government is founded upon exactly the opposite idea; its foundations are laid, its corner-stone rests, upon the great truth that the negro is not equal to the white man; that slavery, subordination to the superior race, is his natural and normal condition." (See *N. Y. Tribune*, Semi-weekly ed., March 29, 1861.)

From these competent testimonies it appears that the struggle between the United States and its parricides is a conflict of fundamental principles. Conflicts of this kind cannot be settled by compromises. He who compromises his principles debases his character. Strifes about tariffs, and all other matters of mere policy, may rightly end by compromise. Each party may yield a portion of its claim, and so make peace. But every strife of fundamental principles, of moral ideas which are " "exactly opposite," belongs to the eternal war between truth and error; between right and wrong. Circumstances may bring some temporary truce; but the conflict is an ever renewing one, to end only with the final victory of God. Every contest in behalf of moral and fundamental principle involves the conscience, that most stubborn and uncompromising element in our nature. It is characteristic of prin-

ciples involving conscience, that at the last they leave men no middle ground: they separate them one from another, as a shepherd divideth his sheep from the goats. In every such contest, one or the other of the two conflicting principles, and of the parties warring in their behalf, must finally succumb.

As for us this day, we hold the principles of that glorious Declaration, which Jefferson penned, and Washington defended, to be really "self-evident truths." We hold that "all men;" the weakest as well as the strong; the humblest as well as the high; the African as well as the American, "are endowed with certain inalienable rights;" among which "are life, liberty, and the pursuit of happiness."

May the day soon come when all new governments shall be instituted to secure these rights; the day, whenever any form of government becomes destructive of these ends, the people shall promptly use their right to alter or abolish it; the day when all men shall be in the actual enjoyment of their rights!

And may the day soon come when our misguided brethren shall repudiate their new Jefferson, and return to their first love; to the Jefferson who in the "self-evident truths" penned the faith of their fathers and ours; and who forty years later carried with him the noblest desires of their fathers, and ours, in this fervid utterance: "I pray God that these principles may be eternal!" (Letter to Madison, Aug. 30, 1823.)

XXX

GLIMPSES INTO THE LETTER BOX

EDITOR OF THE CHRISTIAN PALLADIUM: A newspaper is sometimes compared to a table spread for many guests. Your own neat and ample weekly suggests the comparison of a great extension-table, "arrayed in fine linen, clean and white," with the table equipage all sound and in good order. You will have occasion to "lay a few more covers" soon.

To carry out the figure, we may say that your readers, your guests, sit down with you once a week. Bro. Cummings sits at the head of the board, with the carver, the editorial scissors, in his hand. First, let us have "grace before meat;" and then we will glance over the "bill of fare." Our feast is partly a "picnic;" this dish and that having been sent in by our friends. It is pleasant to find that the children are not overlooked. "Uncle Will's" patties make the little mouths water. But we will turn to the solid food for man. There is the editorial dish, designated in the "bill of fare" as "Denominational." Everybody likes "hash," provided only that the ingredients be fresh and with no suspicion of porkiness. Carrying our eyes over the provision before us, we find many a regaling dish. For weak appetites, if I may so speak, there is gruel: for hearty appetites, solid nutriment. There is often a good variety, and many of the supplies are tempting and nice. Each guest, according to his peculiar taste, may choose the dish whose relish pleases him. There

is much to praise, and a little, just a little to criticise. For, who of us has not sometimes found a fine looking dish unsavory in consequence of some fault in the seasoning? Accordingly, I have more than once been moved to speak out at the table, and say, "Please pass the salt."

For, Bro. Cummings, "the ear trieth words, as the mouth tasteth meat." And there is a particular flavor to every "dish or discourse," whether it be spoken or printed. Plain and substantial cookeries generally require no other seasoning than that of salt. If the dishes be salted properly, the healthy appetite will find no fault. This rule holds good also of "plain cookery" for the mind's appetite. For thus we read, "Let your speech be alway with grace, seasoned with salt." (Colossians 4 : 6.) We require in our food both nutriment and seasoning. A healthy, hungry man may make a relishable meal of roasted potatoes or eggs, if only he has salt; but if no salt, no grateful relish: for, says Job, "Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?"

Any communication, spoken or written, becomes relishable in proportion as it is "seasoned with salt." No matter how simple the ideas and style of a speaker or writer may be, his discourse will not be unsavory to us, if he speaks or writes in an evidently kind and gracious spirit. The substance of his communication may be as tasteless as the white of a boiled egg; but the seasoning which accompanies it saves it from insipidity. "Let your speech be alway with grace, seasoned with salt." Speech thus seasoned with salt will have no putrefactive taint of filthy talking or foolish

jesting; nor will it be altogether void of a certain grateful relish, even though "Attic salt" may be lacking.

There are other seasonings besides salt, but their pungency often spoils the dishes. Sometimes we have tasted a fair looking dish on some editorial table, and found it seasoned with sour criticism, as if flooded with vinegar; or with biting sarcasm, as with excess of pepper and mustard. Not many like such seasoning. But all relish the speech "seasoned with salt;" that is, seasoned with gentleness, modesty, courtesy. Whether the dish be "strong meat for men," or only "milk for babes," still a seasoning of gracious salt will be relished. "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man."

It is safe therefore to say that no occasion can ever arise for a writer in a religious newspaper to reply to any reviewer, questioner, or even reviler, with speech which is not seasoned with grace. Even if Satan himself should send a false and scurrilous communication, probably without his proper name attached, and the editor should admit it to his columns, no one would be justified in replying to it with speech not seasoned with grace. The policy which in such instances prompts the writer to use harsh epithets in his rejoinder, under the pretence that the case requires "plain language," is a mistaken one. "Let your speech be alway with grace."

St. Jude tells us that Michael the Archangel once disputed with the Devil. The apostle does not mention what the "Father of Lies" said; but it is safe to assume that he told all the falsehoods, and used all the calumny to the Archangel, that satanic wit and malignity could in-

vent. We can well spare *his* talk. But the Archangel's reply was deemed worthy of preservation through all ages. The Archangel did not reply to the falsehoods and revilings of Satan by telling him that he was a "blank infernal liar;" though every word of such reply would have been literally true in that case, and some people would have pronounced it a very piquant and suitable reply. I admit that such a reply would have been suitable to Satan's deservings; but it would not have been suitable to the character of the Archangel, nor to God's holy service. Wherefore we read that Michael "durst not bring against him a railing accusation, but said, 'The Lord rebuke thee.'"

The Archangel's example is good for us who write for your paper, Bro. Cummings. "Railing accusation," harsh epithets, keen retorts, biting sarcasms, and the like; they are seasonings of speech to be sure, but they resemble not the grateful "salt:" they correspond rather to the innutritious and half poisonous contents of the "caster." A morbid appetite may relish the sharp bitings of cayenne and of horse-radish, and judge every morsel flat and insipid without condiments; but they who think thus are generally dyspeptics, and deranged in the liver. The great majority of healthy souls must ever prefer the gentle and purifying seasoning of "salt."

Bro. Cummings, please pass the "salt!"

THE JOYFUL SOUND

Dear Bro. J. G. Bishop:

Your letter of inquiry came duly to my home, but did not come into my mind until after your public service of consecrating your new church bell.

Well, now you have, as our "Catholic" brethren would say, a blessed bell; and you have also a blessed minister; as I infer from the tone of his letter; and you have also a blessed people: for the psalmist Ehan says, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." That "joyful sound," was it not the music of the anointed bells, the Messianic bells? Christendom hangs its Messianic bells on high, for their joyful sound is our ascended Lord; but Israel's bells were hung low at the knees of Aaron; upon the hem, or skirt, of the ephod (See Exodus 39:25), for the melodious hope of Israel was in the Descender, in Him who came down to man's humbled estate to give uplifting and redemption. When Aaron was first robed in the parabolic garments of his priesthood, and the fragrant anointing oil was poured upon his head, making him the Messiah priest of the typical Israel; then, as the holy unction trickled from his locks to his beard, and thence "went down to the skirts of his garments," the golden bells first tinkled forth their Messianic melody that now access was given to the mercy seat within the veil. And blessed were the people who knew "the joyful sound." Those golden bells had in them the deliverance melody of Miriam's timbrel; the high sounding cymbals of David's praise; the Bethlehem Christmas music of the angels; the chimes of the myriad bells of Christendom; and far off, above all, the tremendous melodies of eternity, the "voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying Alleluia, for the Lord God omnipotent reigneth!" And blessed indeed is the people that "know the joyful sound."

When the Messianic priest of Israel had entered within the veil, into the Holy of Holies, on the great Day of Atonement, the people could no longer see their atoner; but by the tinkle of the Messianic bells they knew that for them he was living and accepted before the golden throne; that for them he was living in the light of Him who shineth forth between the cherubim. And when the blood had been seven times sprinkled before the burning throne, then the High Priest, all radiant and luminous from the smile of the Lord, and all melodious with the golden bells of his robe, went forth from the face of the Lord to the face of His people, and with outstretched hands of benediction he pronounced the triune blessing of Israel,

"Jehovah bless thee and keep thee!"
"Jehovah make His face shine upon thee, and be gracious unto thee!"
"Jehovah lift up His countenance upon thee and give thee peace!"

Through the atonement made by the Messiah priest, all Israel received the blessing of Jehovah's face shining upon them; and this is the blessing of people that "know the joyful sound:" "They shall walk, O Lord, in the light of thy countenance." Israel according to the flesh received a visible type of the light of Jehovah's face, but the real face of Jehovah was unrevealed to Israel. Moses, the mediator of the covenant of Israel did not see the face of Jehovah. That sight or vision of God was reserved for the new covenant. The face reveals the heart; and Moses did not see the face of Jehovah; and therefore the secret of the heart of God was withheld from Moses, and, though hinted in many of the types of Israel, was revealed in the fulness of times by a greater than

Moses, in the new covenant of the Son of God. And now the unveiling has come: the "true light now shineth:" "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the glory of God in the face of Jesus Christ."

The shining heavens above us do witness to us of the Creator: the hinting types of Israel reveal the King eternal: but only the incarnate Son of God reveals to us fully the divine Father. He, the Only Begotten of the divine bosom, makes known to men the mystery of the divine bosom. He can show us the face of the Father because He knows what is in the bosom of God. He testifies that "God is Love," and He draws all believers unto the "Heavenly Father."

The golden melody of the divine love to all the sons of men was sounded forth by our Lord and Savior Jesus Christ. In His resurrection glory, His ever living priesthood for us, He sends forth His light upon the faces of His messengers; His spirit of sonship to God into every believing heart. Every tinkle of the golden bells upon His robe is the beginning of the filial and eternal life in some regenerated soul. We hear the sound, "the joyful sound," and we walk in His light,—in His music and light all the way onward to the home of music and light eternal!

And we ministers of the word of His grace are called to sound forth the sweet message of God's holy love to the fallen race of Adam. And on every Lord's Day myriads of bells chime out on high, calling men in all lands to hear "the joyful sound;" the golden melody of heaven, that "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."

A LETTER TO THE POINT

DEAR FATHER AND MOTHER:

You say that R—— is smart and sensible. Pray, do not let her find it out. Humility and unconscious goodness are so scarce! I do fear that "smartness" will ruin our country. Smart men, instead of wise and holy men, are getting into so many of the influential positions of society that we shall "smart" for it in the end. They are fine, plausible talkers, and wild, reckless experimenters, full of self-conceit, and regardless of the righteousness of God, they have spoiled no little of the promise which our country seemed to give.

I do not know whether I have a book which would help the pastor in the preparation of his discourse on Ecclesiastical Succession or not: I haven't run much to such subjects. All I know in brief is this: Christ is the "door." All who possess His spirit, to be known by its piety. are in the "fold." "One fold and one shepherd" is the Gospel way, and that Shepherd is Christ, and that fold is the Universal Church, the body of Christ, the whole "family in heaven and earth." God has given different "gifts" to the different members. Some have gifts of teaching, some of pastorship, some of healing, some of direction; but all for the edification of the Body, and all are "kings and priests unto God" in this Christian age.

There has been a "succession" of Christian gifts among men; a "succession" of spiritual influences and spiritual men; of Christians; from the Day of Pentecost down to us; and we know that it is the same spirit of Christ in these days that renders believers devout, pious, holy, humane, obedient to God and useful to man; the same that produced these results in the Christians of the First Age.

Personal relation to Christ is the believer's privilege; and having this, will he be over anxious about the succession of posts which sustained the wire over which the electricity bounds to reach him with its message?

In the telegraph office in Yellow Springs I say, "Put me in connection with my friends in New Jersey." It is done, and my thought flies to them, and they care little for the wire posts which connect them with me. The "succession" is my message. Christ's spirit imparted to the soul, producing fruits according to the word of God, connects the soul with Pentecost, with the apostles, with Christ, and with God.

If I really have that which Jesus shed forth to illumine and sanctify the world, it matters little to me whether I can or cannot designate the instrumentalities by which it has been visibly transmitted from age to age.

Most people, I suppose, think it of some consequence to show a "succession" of ecclesiastics, of priestly men, of office holders in the church. To me that is of no consequence. A succession of Christians is enough. Sacerdotalism, the worship of the priestly office, is a piece of "politics" derived from Roman dominion, and out of place in the Christian brotherhood. Every man in Christ will use his gifts for the edifying of the body of Christ; but all are priests unto God, and Christ Himself is forevermore the "Great High Priest."

SMALLER CANS

EDITOR OF THE MESSENGER:

These lines are written in the midst of a grassy region that daily sends to New York a long train of cars laden with "Pure Orange County Milk." "Milk

and water," your citizens sometimes call it; often with a covert fling at the milkman, and a venerable joke about the farmer's "best cow," the pump. One sees no such cow here. From my study window on the hill-top, the eye may reach for miles and miles over these grassy hills and grassy valleys, with their milk-white homes; and among them all it is not easy to believe that there is outward necessity to induce, or inward meanness to incline, any one to sell milk and water for milk. Going into the milk business here by no means implies that the man puts honor and conscience on sale.

Come to these pleasant and pretty homes. Fine cows are in the fields by dozens, sometimes by scores; yet, in many of these homes you may find more good books than there are cattle in the well-stocked fields.

A church with a schoolhouse by its side is admired as a fit symbol of Christian civilization. How must you admire, Brother Cummings, to see the church with *two* schoolhouses by its side! And, to pass from greater things to less, you would admire those goodly pyramids of milkpans glittering in the sun, and those goodly rows of cans. Do you notice that some of the cans are larger than others? Do not think that it is because the cows are of different sizes; no, that is not the reason: the reason is, no can may be sent to market unless it is full, and some days the yield of milk falls short of the usual quantity, failing to fill the three or four forty-quart cans. What then? Solve the difficulty with *water?* Do not dream of it! No; take two forties and a thirty, or possibly three thirties. You may easily imagine, Brother Cummings, what mischief might come of having the cans too large for the dairy. When the milkman's piety prompts him to pray that he may not be led into temptation, let us hope that his

prudence will prompt him to procure a supply of *smaller cans.*

I cannot resist the inclination to digress right here. A man like Bunyan's Interpreter, who was always gaining spiritual hints from material things, might learn a good many lessons from my parishioners. Those milk laden wagons, in their daily passings and repassings preach to me of "the sincere milk of the word." I wish that all my neighbors could see that such sermons should not be preached on Sunday! Even the assiduous washings and scourings of the returned "forties" and "thirties" will hint to the Interpreter, to the dispenser of the "milk of the word," that the can must be kept clean and sweet.

Brother Cummings, when I was a young minister; ah, me, how long ago! sometimes it seemed to me that it was a very able sermon, that one in which I brought out those brilliant and novel ideas, and so effectually used up that imaginary enemy of the truth as it is, – in our denomination! Now however as I read the record on the tablet of memory, I write against such sermons these words, "Can not sweet: milk watery."

But let us return to our cans. The cans may be too large for the dairy, and so the milk gets detriment. By detriment I mean water. If a young minister thinks he must preach an hour, because older ministers preach an hour, and he has only thought enough for half an hour, the result probably will be that, having cans too big for his dairy, he will water his milk with circumlocutions, iterations, and "words, words, words." The remedy is, Smaller cans!

You, too, Mr. Editor, may be called a milkman, if you will pardon this Orange County figure of speech. I will not compare your respected correspondents to

a herd of cows; yet you will allow that you seek from your writers that "sincere milk of the word." You will not take it unkindly, my brother; and you will perhaps not question the statement that there has not all the time been *milk* enough to fill the can. And now you are about to dispense with the little can altogether, and to change your forty for a fifty. That is all very well, if there is really to be a larger, a much larger, yield of *milk*.

I will now drop the figure. In your Weekly of the 22nd inst., you tell us that your arrangement is to enlarge the *Messenger* sheet. My dear sir, do not do it. The *Messenger* is too large already; too large to afford you suitable compensation for your care and cost: is it not so? and much too large for the quantity of really worthy matter that is usually furnished for its columns. If the *Messenger* should be enlarged once more, it will have to be filled, of course. Now how is a large religious newspaper, with an inadequate supply of regular contributors to be filled? It can be done in one way, by procuring from some other paper the requisite supply of matter, items, commonplace essays, and selections. Or, from lack of other contributions, the editor may use the third and fourth rate communications, which, were his paper better supplied, he would consign to the stove.

To put the question in another form: How is a forty-quart can to be filled, when there are no more than thirty quarts of milk? One way is to Apply at the pump! But the more excellent way is to Use smaller cans!

A WORD ON HERALDS

DEAR BROTHER CARTER:

Fraternal greetings to you, and to the readers of your paper!

Returning from the post-office yesterday with my pocket full of newspapers, I seated myself to gather from the items bits of news, and, perchance, words of instruction and cheer. In these world-moving times one naturally seeks to have frequent visitations of the winged messengers of the press. Some of my papers come weekly; others tri-weekly, and daily.

The daily paper which I at present receive is named the *Herald;* a very good name for a newspaper, but a better name than paper: for to confess the fact, it is the *New York Herald,* edited by James Gordon Bennett, of whom you have heard! I fancy to myself your half incredulous look at this avowal: but, Brother Carter, do not judge me before hearing me out. I have no family around me, to be corrupted by its occasional defiances of rectitudes and proprieties; I know its character too well to credit implicitly, or even always to read, its editorial statements: and besides, after using it cautiously, it sometimes helps to keep me warm these winter mornings!

With these considerations may I not be excused for taking the *New York Herald?* Especially as it is so fair an index to the spirit and movings of the *worldly* world: of whose devices it is not well for the minister to be ignorant. And yet, I freely confess to you, Brother Carter, that it is sometimes hard for me to possess my soul in patience, when, on opening the paper for useful news or edifying utterances, I find the outpourings of bitterness and guile. Sometimes I have

wondered whether it has ever occurred to any of the mystical interpreters of the Apocalypse to explain the star, "Wormwood," which John saw falling upon the third part of the fountains of waters, making them bitter: to represent the party spirit, infusing its bitterness into the public channels of thought, particularly the newspapers. The analogy seems rather striking, does it not?

But I was intending to tell you how on my return from the post-office, I proceeded to open a paper and saw that I had the *Herald.* Then I glanced at the "leader," which bore the caption "How It Snaps Again." Thinks I, that's something opportune! For as I had walked to the post-office two miles before sunrise, the snow was snapping under my feet at every step. It is well, I think, that cold weather does visit us to cool the hot currents of our blood in these feverish times; also to furnish us, in the daily variant phenomena of snow and frost and warmth and wet, themes upon which we may freely expatiate without peril to our charity, or to our neighbor's feelings!

Well, I proceeded to read the "leader," "How It Snaps Again." But, behold! it was not about the snow at all: but warm, warmest, hot! hot as, as,—the South! hot as Timbuctoo! I had heard that all bitter things are hot, and this was bitterish, at least; therefore hot. Well, thinks I, this is Bennett's usual spirit; but not quite Bennett's style. Again I glanced at the heading of the column; there it was, "Herald," sure enough; but not the *New York Herald*, but *The Herald of Gospel!*—Goodness alive!

I laid the paper on my knees and said to a friend in the room, "This is too much! Bennett's bitterness and unkindly speeches sometimes irritate me to the ex-

treme; how, for mercy's sake, am I to endure *two Heralds?* The Herald of bitter politics I must try to endure, I suppose: But a Herald of *Gospel* bitterness, how can I?"

Dear Brother Carter, feed us from your office of news, as well as you can. The Good Shepherd help us all! He, of whom David says, "He maketh me to lie down in green pastures, he leadeth me beside the still waters." But not the bitter "wormwood," and the troubled waters of Meribah!

Hereafter, Brother Carter, if any of your correspondents, through inadvertence or haste, should send you "wormwood," when they might furnish the healing leaves of the Tree of Life, please recommend them to "Wait" for the sober second thought; and tell those good brethren W. B. W. and O. J. W., that after they have been domiciled five hundred or a thousand years in the realms of glory, they will be able to write with more kindliness and edification than has been manifest in some of their recent productions.

REMEDY FOR SCEPTICISM IN IOWA—AND ELSEWHERE

RESPECTED BROTHER:

The mail of March 7th brought me your recent letter, telling me that you are surrounded by infidelity, scepticism, materialism, and almost all kinds of isms; and asking for answer through the columns of the *Herald* to certain questions. I have read your letter attentively, and with sympathy for the "surrounded" brother who wrote it.

And now, bad as your surroundings may seem, it cannot be that your region is nearly so sceptical and materialistic as was the Greek and Roman world, at

the time when our Lord Jesus sent forth His apostles to their great work. And what was that work? Was it not to preach the Gospel to every creature; to preach repentance and remission of sins, in the name of Jesus, among all nations; in a word, to preach Jesus? This Gospel of Christ was the divine remedy for the world's sin and helpless woe. And, as St. Paul testifies, "It pleased God by the (so-called) foolishness of preaching, to save them that believe." (1 Corinthians 1:21.)

Further, when St. Paul went as the apostle of Christ to that infamously dissolute and worldly city of Corinth; where scepticism, materialism, and almost all kinds of isms were certainly ten times more intense and dense than in Iowa; he, the wise master-builder, Paul, went not as a rhetorician and philosopher to that city full of sinning debaters and doubters, but, as he wrote them at the time, "I determined not to know anything among you, save Jesus Christ, and him crucified." (1 Corinthians 2:2.) For this preaching of Christ crucified; Christ dying for our sins; for the sins of the whole world, was heaven's testimony that every man has come short of the glory of God, and that all the world stands guilty before God.

And more than this, the cross of Christ not only shows forth and condemns the sinfulness of which our own hearts are uneasily conscious; but, that cross reveals also our Heavenly Father's pity and grace unto the fallen family of man. "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) And now "we see Jesus, who was made a little lower than the angels for the suffering of death, that he by the grace of God should taste death for every man." (Hebrews 2:9.)

The appointed death of Christ, even more than His previous beneficent life, emphasizes God's love to man. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5:8.)

One might say that God commends His *force* to us, in His work of creating and upholding the universe; and that He commends His righteousness to us in His prohibitive and commanding law: but the inmost secret of God's being is found neither in force nor in law. God is love, and in the manifestation of His love we have His divinest power, even the power to win and save and forever bless His free-willed earth-born creatures. The Almighty Force may fill us with wonder and awe. The "fiery law" of Sinai may over-awe and repel us. But the love of God: of God in Christ reconciling the world unto Himself; coming down from His glory into our flesh; growing up among us from Bethlehem to Calvary; bearing our sin; weeping, suffering, dying, and triumphing over evil and the empire of Satan for us; and rising from the dead and ascending to the Right Hand of Power, that He might redeem us from the dominion of sin and death, that He might impart to us His eternal spirit of holiness and victory, to make us sharers of His Sonship to God, and beloved partners in His eternal rule and joy: O, all this is so good that we can think of nothing better as possible in the universe; nothing worthier of the purpose and accomplishment of the Almighty, All-wise, and All-holy God and Father of our Lord Jesus Christ. And this is the very testimony and truth of the Gospel, "The power of God unto salvation to every one that believeth." (Romans 1:16.)

This showing forth of the love of God attracts men. As Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." (John 12:32.) Thus, when by faithful and loving preaching of this Gospel of Christ, God's love is commended to us, and the Son of God is discerned as lifted up from the earth; up from Calvary's cross all the way even to the mercy seat in heaven, where He now "ever liveth to make intercession for them that come unto God by Him;" (Hebrews 7:25) then, then, infidelity, scepticism, and materialism give way; the hard heart grows tender; self-will surrenders to the love of God; tears of penitence flow, and the penitent is heard crying out and asking, "What shall I do to be saved?" All the centuries from Pentecost down to this day, bear witness that, as a power over men, the Gospel of the love and grace of God in Christ, touches the human spirit most deeply, and outdraws all others of the good influences known to history.

O, if we ministers only knew what a sceptre of divine power we have in the simple Gospel of Christ! God grant us all to know more fully the spirit of the Preacher and Shepherd, who gave His life for the sheep! The Gospel does not abolish man's free-will; does not take even from the worst man his ability to say "No," to all the tender entreaties of God's grace; and therefore we are not to be surprised or lose heart when men of unclean lust, or seared conscience, or worldly ambition, or supreme self-love, have no mind or heart for the Gospel of the grace of God. No better way has as yet been discovered for making bad men good, or for bringing spiritual strength to the weak, and comfort to the wretched, and hope to the hopeless, than the way shown us in the Gospel of Christ.

To the pastor or minister who grieves over the abounding wickedness; or who may stand aghast and perplexed while surrounded by infidelity, scepticism, materialism, and almost all kinds of isms, there is no better way than to go forth with the simple Gospel; preaching Christ to whoever will hear; and, while thus preaching, living as closely to Christ, and as much like Him, as our human infirmity and the helping grace of God may permit. Thus some will be saved; for in such preaching and living there is the "power of God unto salvation."

ENOCH—IN MEMORIAM

DEAR EDITOR.

For many weeks past your Delhi plan column has afforded interesting reading. I would like such reading continued until at the foot of a future column of the items you can tell us that the empty chest is full and your mortgage canceled. Call what you have the Lord's tithe, and then "ten times one is ten."

It was the suggestion of Bro. Brush, was it not? Anyway, it was a good suggestion, that contributions might be sent you *in memoriam* of our departed ministers, Clough, Kinkade; these and others.

I had already sent you payment for more years on earth than I expect to live; yet, wishing to "Delhi" the Publishing House a little more, and not now remembering any departed minister of ours whom others have not the better right to remember, I venture to send you herewith, on the Delhi plan, three dollars and sixty-five cents *in memoriam* of Enoch; for of the blessed

NOTE.—The "Delhi plan" was to pay off the indebtedness of the Christian Publishing Association by each person sending as many cents as he was years old.

line of witnesses for truth and righteousness on earth, he is the first whose words of testimony have come down to us. St. Jude tells us that "Enoch, the seventh from Adam, prophesied." Righteous Abel had known how to offer acceptable sacrifice to God; followers of Seth had learned to call on the name of the Lord; but the seventh from Adam discovered how to live on earth a heavenly life. Enoch walked with God; and walking thus, he became ripe for heaven when he had spent on earth little more than a third part of the usual lifetime of his contemporaries. The apochryphal Book of Wisdom says, "Honorable age is not that which standeth in length of time, nor that is measured by number of years; but wisdom is the gray hair unto man, and an unspotted life is old age. He pleased God, and was beloved of Him; so that living among sinners he was translated. He being made perfect in a short time, fulfilled a long time; for his soul pleased the Lord."

By holding Enoch in remembrance, we might the more remember even him, who, as the third and last of the translated prophets of God, surpassed the first in his walking with God, and in his early completed course, and in his taking into heaven. Enoch, and Elijah, and Jesus might be considered as God's "two or three witnesses," in whom God testifies to us that man, made in the image of God, can even on the earth live a life higher than the earthly; can walk with God; and making God his companion on earth, he shall at least escape the dominion of death, and dwell with God in the life celestial. To the men in the antediluvian age who were in bondage through fear of death, the translation of Enoch may have brought gladness not unlike that gladness which transformed the timid disciples into heroes of God, when they knew that "the

Lord is risen indeed." In the chain of the missionary witnesses of God, the first is linked on to the last; and though we may find victory in the remembrance of our ascended Lord, yet we may find it also helpful while remembering Him to hold Enoch *in memoriam.*

Our brethren should not therefore limit their remembrances to servants of God whom they have personally known, or confine their revering gratitude within the limits of the Christian Connection. Naturally we are in as much danger of becoming bigoted and sectarian as any other Christian people. The benefit of remembering *our* faithful departed ministers, is that using them as stepping-stones, our memory may go out to faithful ministers who preceded them, up and up, even to the head of the prophesying line; to Enoch. He and all his like are ours, no less than Clough and Jones and Purviance. "All are yours and ye are Christ's." The grapes upon the outermost branch need the vine and its deepest root. Clough and Badger, Jones and Kinkade and Stone became ministers of God's truth to us, because others had brought that truth to them. We are twigs upon a great vine, whose stem runs through thousands of years, whose root reaches beyond the waters of Noah; a great cloud of witnesses, without whom our field had not been fruitful, nor our day bright.

We might quicken the memory of those saints and heroes of old if we could feel them more. Perhaps we could feel them more if they should cost us something. Could it do any harm to try? Let some brother, whose faith may not be as strong as he could wish, cause this item to be put into the Delhi column: "Abraham, *in memoriam*, $1.75." Some other brother, of long con-

tinuance in doing good, may wish his item to be, "Methuselah, *in memoriam,* $9.69."

And some brother may be found, possibly our active and zealous Elder J. R. H. knows the very man, who would like his Delhi item to be, "Melchizedek, *in memoriam.*" But the purse must needs be long from which a cent a year can be taken for the years of one, who had "neither beginning of days nor end of life." Perhaps then we must omit the mysterious king of Salem, and go on to hold *in memoriam* the succeeding builders of the family of faith and righteousness.

But let us hope that ere we finish remembering the sacred line of God's ancient publishers, we may see the Christian Publishing House delivered from its bondage, particularly its bond and mortgage, and may see our venerable friend, *The Herald of Gospel Liberty,* emancipated forever from the unfitting obligation to let its advertising columns for quackery and good-for-nothing stuff, which vex the soul, and make one sometimes unwilling to show the paper to his children.

THE SEAL OF THE INSTITUTE

Dear Brother Martyn Summerbell:

Yours of the 11th arrived duly, and I am sorry to learn that you are not in full vigor. Do not trouble yourself to come and see us, if the coming will add anything to your burdens, already too heavy. But if your coming could give you any recreation, come!

Your four sketches for the proposed seal I have looked at, and I return them herewith. The year of the incorporation, by the Governor's signature, was 1868. Whatever the design for the seal, as adopted by the Executive Committee, will find me satisfied.

Since you ask for an opinion, I am free to say—to you—these words following:

No. II, the amputated arm, holding the minatory mace, cruciform, looks belligerent,—to my eyes. Besides there is the objectionable Latin. "None of that, Hal!" The word "Institute" is all the Latin that we can endure.

No. III, the Holy Bible, could be the symbol on the seal of a Jewish Synagogue-school: it is not distinctive for us. Our name Christian does not point to the Holy Bible, but to Him of whom the Scriptures testify; and the cross is the universal symbol of His life-giving death. Three of your four sketches, herewith returned, propose the cross, as the conspicuous feature of the seal.

My suffrage would be with the three out of four.

As between the three crosses, if I were to choose, I would let the impenitent thief have No. II: I would give No. IV to the robber in "Paradise;" and after conforming No. I to the reality, which it should exactly represent; and I could send a photograph for that purpose, then let it appear on the seal of the Christian Biblical Institute; a fourfold symbol; the incorruptible crown, our holy kingship in the Lord, attained by the cross of Christ, our cross, too: that cross rising out of the blue dome, the dome representing the sphere of the universe: and the blue covering, representing the "cloth wholly of blue" which covered the Mosaic ark of the Covenant on its march; and then upon this field of blue, the twenty-four golden stars, representing the four and twenty elders round about the throne of the Lamb in heaven: themselves representing and leading the singing hosts, who sang the "new song."

A further significance of the stars is the hint to us all, that they "who turn many to righteousness, shall shine as the stars" forever.

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